

The  
**Catholic University Bulletin.**

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## THE ENCYCLICAL PASCENDI DOMINICI GREGIS.

In two grave documents, the *Syllabus of Errors*, "Lamentabili sane exitu," and the Encyclical "Pascendi Dominici Gregis," the Apostolic See has made known its attitude towards a number of opinions more or less immediately affecting the deposit of Catholic Faith.<sup>1</sup> It has spoken with all desirable fullness and precision, with all the dignity becoming the supreme tribunal of Catholic belief, and with an earnestness befitting the occasion. Henceforth these opinions, in the eyes of believing Catholics, are reprehensible errors. And as these documents are addressed to all the faithful, there can be no doubt of their universal obligation nor of their far-reaching effects. Several of these errors, indeed, were never so clearly formulated as in this pontifical condemnation, as though the judge were much concerned in removing any doubt concerning the justice of his sentence. Only too often they have been couched in a timid and fugitive diction, and have gained a certain headway because they revealed not as yet of what spirit they were, nor how closely related they were to more ancient errors or to the great outlying body of modern religious error. But the Apostolic See, set by Jesus Christ as the head of the Church, and responsible at all times, not alone for the overthrow of full-fledged heresy and open schism, but also for

<sup>1</sup> *The Encyclical of His Holiness Pius X on the Doctrine of the Modernists*, Latin text and English version, with annotations by Thomas E. Judge, D. D., s. l. n. d. (Chicago, 1907.)

their timely prevention, is never somnolent or apathetic. It is the seat of judgment for Catholics in all that pertains to the divine deposit of Faith committed to the care of the Church and not to individual conscience. From the days when St. Clement of Rome intervened with authority in the direction of the Church of Corinth, the Apostolic See has claimed in the Christian world the supreme "magisterium" or teaching-office, and has had that claim allowed by a correspondingly universal "obedientia fidei;" not, indeed, without much opposition and conflict, though it has not therefore ceased at any time to assert and defend its high and unique office of Supreme Teacher.

It would amount to an abdication of that office if the Apostolic See were indefinitely to tolerate symptoms and manifestations, more or less open and conscious, of a mental independence in the province of religious truth that is incompatible with Catholic Faith, however congenial it may be to the coalition of errors that for centuries has waged war against the immemorial concept of the Catholic Church and her office among men. The Time-Spirit never ceases to reveal itself, now covertly and again openly, but the Watchman of Israel is ever alert and ready to give a truthful response to those of the fold who ask him of the dangers of the night, whether near or far, transient or formidable. Nor is he circumscribed by formalities equivalent, on occasion, to impotency; he is free to use such language, tones and forms of communication as seem to him most appropriate to produce the intended effect, *i. e.* a full knowledge on the part of the faithful of the errors that he recognizes and which he makes known in terms that henceforth admit of no tergiversation or dissimulation. *Huic Romanae ecclesiae semper licuit semperque licebit contra novitum increscentes excessus nova quoque decreta atque remedia procurare, quae, rationis et auctoritatis edita judicio, nulli hominum sit fas ut irrita refutare* (Reg. Ep. Greg. VII, II, 67; ed. Jaffé, II, 188). These vigorous words of St. Gregory VII (1075) to Anno of Cologne reflect the intimate consciousness of responsibility and authority, based on the succession of Peter, that has always characterized the Roman Pontiffs, and to which

has always responded the body of the faithful. From time to time in the future the *Bulletin* will treat in greater detail some of the more pervasive and perilous errors condemned by these solemn pontifical utterances.

THE EDITOR.

## A BRIGHTER OUTLOOK FOR THE CHURCH IN FRANCE.

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### FIRST LETTER.

The recent elections for the renewal of the general councils, have proved that the gravity of the religious situation is not taken into account by the majority of French voters on election day. Certain parties had hoped that the innumerable incidents resulting from the application of the Law of Separation might impel the people to return to another policy, but such was not the case. When voting, the Radical elector is wont to exclude religious interests. In all the great events of his life he has recourse to the priest and, now and then, may even attend mass on Sunday; but, if asked to vote for a candidate who stands for religious liberty, he immediately becomes suspicious of such a man because the candidate who introduces religious claims into his electoral platform courts notice as a reactionist and, in many of the departments, incurs the disfavour of voters. Moreover, the founding of a Catholic political party—a strictly religious party—would justly antagonize many fair-minded men and it is to be feared that, *a priori*, such an organization would be doomed to defeat.

The opposition has too long flattered itself with the idea that there are in France thirty-six millions of Catholics. The electors who, in the midst of their civic activity, are capable of interesting themselves in religious claims are precious few and, because thirty-six millions have been baptized, it does not follow that there is a corresponding number of practical Catholics. Even in those departments where most of the men perform their Easter duty it is not at all astonishing to witness the triumph of anti-religious candidates. For instance, from 65 to 70 per cent. of the men in the Department of Lot communicate at Easter and yet, one of the politicians whom they sent to the Senate is M. Cocula, famous for opposing freedom of instruction.

Now whether this bespeaks inconsistency, carelessness, ignorance or an utter lack of reason we shall be in no haste to say—the question is too complex to be lightly treated. The deputy or senator whose chief aim in Parliament is to further an anti-religious policy poses, during his electoral campaign, as a partisan of liberty for all, and when charged with intolerance, turns the reproach against his opponent in whose electoral platform defense of religious interests holds the foremost place and who is therefore accused of seeking to restore “the power of the *curés*” and of being “the *curés*’ man.” Hence the discouragement that lays hold of certain men in the opposition: all their efforts to bring to light the competitor’s sectarian and masonic radicalism are taken by the voter as a proof of their own individual “clericalism.”

The opposition has always given the religious question first place—a proceeding easily understood from a rational viewpoint—but in electoral matters we are dealing with the irrational. In many of our villages the Radical candidate who decries feudalism and demands fiscal reform, passes for the candidate of the people whereas his opponent is considered the candidate of the country squire. Hence the electoral struggle is often a social one and, in electing the Radical candidate, the people vent all their petty jealousies against the neighbouring country squires. For the furtherance of religious interests it is therefore absolutely necessary to separate one’s self from a certain social class and only at the price of this separation can these interests triumph. However, as long as the bill demanding religious freedom is signed by the candidate supposed to be in favour at the country-seat, the bulk of our Southern electors forming the Radical majority in our Chamber seem utterly indifferent to this freedom when casting their vote.

All honour, then, to those Catholics who, despite these extremely disagreeable conditions, persist in wishing to render the Church political services in parliamentary assemblies. But fortunately there are other and more rapidly effective ways of serving her.

The immediate, urgent work to be achieved is not the gaining of political victories: the finest and surest of such victories are

those that sanction a long, preparatory course of civil action. The task to be immediately undertaken is that of training our French people to adopt a habit of Christian thought and this result once obtained, the rest will follow. The burning question is not: "When shall we have the majority in Parliament?" because, if we were to be surprised with such a majority, we would be winning only a superficial victory and we have too long been content with superficialities. The truly momentous question is this: "How long will the first communion of so many of our children continue to be their last, and the happy day on which they receive it the last on which they set foot in a church? How long will so many nominal Catholics turn to the Church for her blessing upon the great undertakings of life and yet banish from their daily program all consideration of religion? How long will there continue to exist that class of supposedly practical Christians who perform acts of worship on Sunday and yet never pause to ask themselves whither their lives are tending?" Naught save a revival of the Christian spirit can remedy this deplorable condition and if at present we have reason to hope, it is because in all parts of France efforts are being made toward such a revival.

## I.

One good effect produced by the separation of Church and State is that the diocesan administration need no longer seek permission to re-organize parishes and that there is now no *directeur des cultes* to be consulted. At present it is only necessary to consider the wants of the people. Under the Concordatory régime the difficulty of erecting new parishes had resulted in entire faubourgs, recently sprung into existence, remaining without religious aid, Paris itself being surrounded by suburbs which, owing to the progress of industry, were very thickly settled, a part of the population being outside the orbit of the Church. Certain districts, fortunate enough to be within parish limits, were so densely populated that no less than 750 children would assemble for first communion instructions and it was impossible for two priests to manage so large a number,

ascertain how much of the catechism they knew or indeed, even learn their names. To-day, however, the diocesan administration of Paris is creating new parishes and multiplying parish chapels, the clergy being thus enabled to reach hitherto unknown multitudes. Initiatives such as those taken by M. le Curé de Soulange-Bodin and M. l'abbé Boyreau in the Parisian faubourg of Plaisance, show by their results that, from the time that the priest first appears in these virgin fields, the word of God finds an echo. Some day I shall give you the history of these *Oeuvres de Plaisance*—Works of the Rosary, as they are called—which are characteristic of the present methods employed in our religious apostolate.

## II.

Once the people are gathered into a congregation it is sought to forge a link between them and their pastor and at present, in some localities, it is by means of a weekly bulletin that he gets into close touch with his people. A bulletin written in popular style and containing interesting stories, news in moderation and a short commentary on the gospel of the Sunday, gives delinquents an insight into parish life and, by degrees, opens up to the great mass of other inhabitants a world entirely new to them. After what I have stated it may not surprise you to learn that the only really successful parish bulletins, those inspiring any confidence, are the ones which, at election times, omit all mention of politics. Finally, these periodicals develop in their readers a spirit of Christian unity. Among our more aristocratic Catholics the parish idea was too often lost to view. Their piety attracted them either to a church or chapel more comfortably appointed and more *select* than their own, or perhaps to one in which the pulpit was occupied by some popular preacher. Gradually these good people ignored the confines of their own parish, confines of apostolic origin and demanding the recognition and respect of the faithful residing within them, and forgot that for the man who would lead a serious Christian life, it is best to frequent the society of his own parish as he will thus meet Christians of various

classes and conditions and a mutual love will be established. Therefore, by stimulating the revival of parish life in our country these bulletins will become powerful agents in bringing about the Christian renaissance.

### III.

When the parish bulletin finds its way into the homes of parents who are ignorant of the ways of the Church, it convinces them of the necessity of sending their children to Sunday-school. Of late France has devoted much attention to the Sunday-school question and publications such as those of M. l'Abbé Brousolle, editor of *La Semaine Religieuse de Paris*, shows great progress in this direction. It is certain that, for a quarter of a century, the zeal expended by Sunday-school teachers—priests of the parish and well-disposed laymen—has not been prolific of the deserved results and this is partly due to the anti-religious atmosphere pervading many of the primary institutions, an atmosphere that stifles all Sunday-school impressions in the child mind. Nor is this all. Unfortunately we are too strongly inclined to hold the hostility of others responsible for what is brought about by our own weaknesses and shortcomings and it is perhaps because we have too often said: "The lay school is to blame," that we have deferred the unpleasant task of correcting and improving ourselves. Now, however, there is no more time to be lost as the closing of the *congréganiste* schools, which alas! have been inadequately replaced by free schools conducted by lay instructors, leaves the youth of France daily more exposed to the baneful influence of the *official* lay school.

It is no longer fashionable for anti-religious pedagogues to attack Christian dogma but rather Christian morality which they condemn as being egotistical and totally absorbed in the idea of individual salvation. They accuse Christian asceticism of restricting human energies and quenching all enthusiasm for social life and to our morality they arrogantly oppose that of solidarity which, they say, inculcates the spirit of social devotedness. "Christian morality," they claim, "is purely nega-

tive, purely prohibitive: it consists only of interdictions and contracts instead of expanding the human being, etc."

Now you know, as well as I, that for the successful refutation of these charges, it suffices to have read and meditated upon the Sermon on the Mount which is pre-eminently an invitation to social action and a stimulus to all the energies of the soul. To-day our Catechism teachers are aware that the formulae known as "Commandments of God" and "Commandments of the Church," while indispensable for establishing and properly directing Christian morality, are not sufficient for the child leaving the lay school and that to prevent him from becoming the dupe of a certain anti-Christian philanthropy which is but plagiarized from the Scriptures, some of the Gospel pages must at once be interpreted for him. The "Commandments of God" embody the moral code of Sinai; the "Commandments of the Church" represent the disciplinary part, while the Sermon on the Mount, annotated for Sunday-school pupils, will vindicate Christian morality against all the attacks to which it is subject and reveal the social side of their religion and all that the Scriptures indicate for the alleviation of human misery and the ennobling of human intercourse. The circulation of popular editions of the Gospels published by *La Croix* and the Abbé Garnier, show that the Gospel propaganda is being recognized as an absolutely necessary complement to catechetical instruction.

The multiplying of places of worship, thereby facilitating the access of the multitude to God; the increase, in small parishes, of periodicals that prudently carry the word of the priest into the bosom of the family; the organization of the propaganda of the Gospel as a means of defending Christian morality and awakening in souls a certain Christian social sense; behold the late phenomena witnessed within parish boundaries and thanks to which there has already been laid a sub-structure for the building of Christian society.

In a future letter I shall entertain you with another series of no less striking phenomena which I shall call social Catholic action.

GEORGES GOYAU.

## EDUCATION IN IRELAND.

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### I. THE PRIMARY SCHOOL SYSTEM.

#### i. CLASSES OF PRIMARY SCHOOLS.

The population of Ireland in 1901, according to the Census of that year, was 4,458,775, of whom 910,490 were from 5 to 15 years old. The latter figure—about 20.5 per cent. of the entire population—may be taken as the number of children of primary school age. The same authority gives the number of primary schools in Ireland in 1901 as 9,157; this, however, does not comprise establishments in which a foreign language was taught to an appreciable extent. Of these “superior” schools there were in 1901 490, the total of primary schools being thereby brought up to 9,647.

The primary schools of Ireland may be divided into two great classes: (1) National schools, endowed by the State, of which there were in 1901 8,569; and (2) other schools, which have no State endowment. These latter may be again divided into six sub-classes: (a) (Protestant Episcopalian) Church Education Society and Parochial Schools (130); (b) schools under the Christian Brothers and other Catholic religious communities (97); (c) school under other Societies or Boards (250); (d) orphanages (26); (e) private schools (85); (f) superior schools (490).<sup>1</sup> These superior schools I should say, are almost all Intermediate Colleges, in which about one-third of the students are over 15 years of age.

The schools which receive no State endowment<sup>2</sup> do not call for special notice: like the private schools in other countries they are conducted by the owners or trustees as they think fit,

<sup>1</sup>The figures in parentheses represent the numbers of the different classes of schools, as given in the Census returns for 1901.

<sup>2</sup>That is, they do not receive any part of the annual grant for National Primary Education; the Intermediate schools and the orphanages are almost all in receipt of public funds from other appropriations.

without any public interference or supervision.<sup>3</sup> In 1901 they were attended by 69,874 pupils, as against 602,209 being educated in the National schools.

## ii. THE NATIONAL SCHOOL SYSTEM.

The National System of Education was started in 1831 "to afford combined literary and moral, and separate religious instruction, to children of all persuasions, as far as possible, in the same school, upon the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils." "It is the earnest wish of His Majesty's Government, and of the Commissioners, that the clergy and the laity of the different religious denominations should co-operate in conducting National schools." In these sentences, from the opening Chapter of the *Rules and Regulations of the Commissioners of National Education in Ireland*,<sup>4</sup> will be found two principles which, by interacting on and checking each other, have contributed very largely to make the system what it is—nominally secular or at least undenominational, but really almost as denominational religious as the schools of the (Protestant) Church Association or the Christian Brothers.

The first principle is that of combined literary and moral instruction. In Ireland, as in America, it has been the policy of the State to have children of the different religious bodies educated in the same school, in the hope that this close association in early years might result in a spirit of mutual toleration, diminishing the religious and race animosities by which the nation was distracted and its progress impeded in the past. But how safeguard the children from proselytism and undue

<sup>3</sup>This remark does not apply to orphanages in receipt of public funds; I hope to deal with the Intermediate Schools in a special Article.

<sup>4</sup>This document, which may be had from any Irish book-seller, supplies almost all the information one needs about the Irish National School system. I shall refer to it in future as R. and R. Statistics are supplied by the Reports of the Commissioners, which are published annually and may be had from any Irish book-seller.

influence of teachers of a different religious persuasion? A possible safeguard might be found in confining the education given in the schools to matters purely secular, leaving moral and religious instruction to the home, the churches, or places provided for that purpose by the different religious bodies. This did not at any time commend itself to the Government of Ireland, who wished rather that moral as well as literary instruction should be given in the schools by the teachers, the moral lessons to be based on the Holy Scriptures.<sup>5</sup> The Government deemed it possible to confine this Scriptural teaching to principles admitted by all denominations of Christians; not only the clergy of the different denominations, however,

<sup>5</sup> "The principles of the following lesson, or of a lesson of a similar import (if approved by the Commissioners), should be strictly inculcated during the time of united instruction, and a copy of the lesson itself should be hung up in each school:—Christians should endeavor, as the Apostle Paul commands them, to live peaceably with all men (*Rom. xii, 18*), even with those of a different religious persuasion.—Our Saviour, Christ, commanded His disciples to love one another. He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He Himself prayed for His murderers.—Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend His religion to be forced on men by violent means. He would not allow His disciples to fight for Him.—If any persons treat us unkindly, we must not do the same to them; for Christ and His apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.—Quarrelling with our neighbors and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to every one, to show ourselves followers of Christ, who, when He was reviled, reviled not again (*1 Pet. ii, 23*).”—R. and R., n. 19.

Admirable sentiments, no doubt, though some of them might logically result in the disbanding of armies and navies. If I do not mistake, some Irishmen were fined or imprisoned recently for distributing literature advising young men not to enlist in the army, the only *raison d'être* of which is to return evil for evil. The inner meaning of the Commissioners' Lesson is, of course, that the mere Papist Irish, who have received so much evil treatment, do wrong to hit back. It is so like the Saxon, who smites his enemy, or tries to do so, vigorously enough, whenever he himself is hit or—what is not the same thing—thinks he is.

but parents and guardians, objected to committing children for instruction of this kind to teachers of a religious persuasion different from their own. Nay, even though the instruction given in school were to be confined to purely secular subjects, such as reading, writing, and arithmetic, they—the clergymen, parents, and guardians—were not indifferent to the religion of the teachers with whom the children should be so closely associated. Hence arose contention for the appointment of teachers and dissatisfaction with the school whenever the religious persuasion of the master or mistress differed from that of a considerable number of the pupils.

The second principle, referred to above, is that of separate instruction in religion. That it was not the wish of the Government to exclude religious instruction, or confine it to the ethical and religious principles which till recently were the common belief of all Christians, is plain from the fact that to afford separate religious instruction was declared to be a further object of the National system. In view of this, such pastors or other persons as may be approved by the parents or guardians of the children, have been and are allowed access to them in the schoolroom, for the purpose of giving denominational religious instruction there. This, as is plain, can be done much more conveniently when in each school all or nearly all the children belong to the same religious persuasion, and can be instructed in religion by the same pastor. Hence the desire to associate pupils of different religions for purposes of secular instruction, with a view to promote toleration and mutual kindly feeling, has had to struggle with a conflicting desire to instruct them in what may be called denominational principles of religion and morals, while safeguarding them from proselytism or undue religious influence. The result is that in Ireland there is practically no combined education even in secular subjects;—that in every little town or hamlet any denomination which is strong enough to muster fifteen or twenty children, has a school of its own, separated by a still unbridged Boyne from other schools in which other boys and girls of a different creed are being fashioned into intelligent citizenship.

Nor is it Catholics and Protestants only—Celt and Saxon—that are so divided; the different sects of Protestants insist on having their own schools under their own management and with the religious atmosphere which they love. Each of these sects reserves its undenominationalism for places where it is in the ascendant. The result is an extraordinary—and needless—multiplication of small schools, almost all of which are inferior, and can never hope to be otherwise, as the teachers cannot be paid decent salaries.

In the *Report* of the Commissioners (for 1906-7) I find it stated (p. 21) that the percentage of schools having both Roman Catholic and Protestant pupils in attendance in each quinquennial period from 1876 to 1906, was as follows:

PROVINCES.	1876.	1881.	1886.	1891.	1896.	1901.	1906.
Ulster,	76.9	75.0	67.5	60.4	51.2	45.3	40.5
Munster,	39.0	39.7	36.3	32.3	29.1	26.5	24.7
Leinster,	51.7	46.7	44.6	43.9	34.3	33.0	29.8
Connaught,	47.7	43.7	39.2	35.1	30.9	27.4	23.5
All Ireland,	57.4	55.1	50.2	45.7	38.8	35.1	31.5

The percentage of schools having an attendance composed either *solely* of Roman Catholic pupils or *solely* of Protestant pupils, for each quinquennial period from 1876 to 1906, was as follows:

PROVINCES.	1876.	1881.	1886.	1891.	1896.	1901.	1906.
Ulster,	23.1	25.0	32.5	39.6	48.8	54.7	59.5
Munster,	61.0	60.3	63.7	67.7	70.9	73.5	75.3
Leinster,	48.3	53.3	55.4	56.1	65.7	67.0	70.2
Connaught,	52.3	56.3	60.8	64.9	69.1	72.6	76.5
All Ireland,	42.6	44.9	49.8	54.3	61.2	64.9	68.5

These tables show that the fundamental principle of the National system—combined literary and moral instruction—has so far proved unworkable and is being steadily given up. In fact State schools are needlessly multiplied and the national funds wasted to meet the religious scruples of quite a small number of children,—Protestants for the most part.<sup>6</sup>

<sup>6</sup>Of 8,379 National Schools, exclusive of Model and Workhouse schools, in operation on December 31st, 1906, 5,900 (70.4 per cent.) were under

## iii. ERECTION AND MANAGEMENT OF NATIONAL SCHOOLS.

Apart from the obvious necessity of having schools within convenient reach of the pupils, as far as the supply of these will allow, there is little or no relation between the National schools of Ireland and any legal or recognized local governing body. In fact the city or town corporations and commissioners and the county or district councils, have practically nothing to do with the erection and control or management of the National schools. These are to a large extent built and almost entirely supported out of public funds provided by the central Government, which, in return, has complete control through the managers, whom it appoints independently of anything like mediate or immediate local election. There are practically no local rates or taxes for the maintenance of the National schools; which is deemed sufficient reason for denying the local lay authorities any share in the management. The only limit to the power of the British Government over the schools is the unwritten but recognized law that the local management is to be vested in the main in the clergy, especially those of the Catholic Church, for schools attended principally by Catholics. The priests claim,—not without reason, as I think,—to represent the people in this matter.

In Ireland anyone who can procure a site is at liberty to erect a school; but the school will not be recognized and maintained as a National school unless it is required. This means that there must be reason to expect that it will have an average daily attendance of at least twenty pupils between the ages of three and fifteen. In certain cases, however, where means of religious instruction are not attainable by the children of a

Catholic management, 2,479 (29.6 per cent.) under management of other religious denominations (*Report of Commissioners for 1906-7*, p. 24). At the Census of 1901 the Catholic population of Ireland was 3,308,661 (74.2 per cent.), all other denominations being 1,150,114 (25.8 per cent.). It should be borne in mind in this connection that the 30 Model Schools are almost entirely managed for the education of Protestant children. Non-sectarian education is not in favor with Protestants of any denomination in Ireland—wherever, not being in the majority, they cannot have the school atmosphere to their liking.

particular denomination in any National school within reasonable distance of their homes, the Commissioners make modified grants to schools in which the average daily attendance is less than twenty. In this way teachers of schools in which the average daily attendance is under ten, are allowed a capitation grant, in lieu of the regular salary attaching in the larger schools to the office of teacher.

Moreover, "when one or more schools under Protestant management and with Protestant teachers is or are in operation in any place, and with sufficient available accommodation for the Protestant children residing in the vicinity, the Commissioners decline to grant aid to any additional school under Protestant management and with Protestant teachers within a distance of less than two miles from any such school . . . , except under special circumstances. . . . A similar rule applies in the case of schools under Roman Catholic management and with Roman Catholic teachers." "When a school is recognised, the Commissioners require that the inscription NATIONAL SCHOOL shall be put up in plain and legible characters on a conspicuous part of the school-house, or on such other place as may render it conspicuous to the public."<sup>7</sup>

Though in theory it is open to any one, under the foregoing conditions, to open a school which shall be almost entirely supported by the State, in practice this can be done only by the local representatives of the different religious bodies—Parish Priests, Protestant Rectors, Presbyterian, Methodist, and other Ministers. For, as scholars are necessary for the recognition of a school, and as scholars will not, as a rule, attend a school without the sanction of the pastor of the congregation to which they belong, it is practically impossible to get recognition for any schools but those which are under control of the clergy. In times now past landlords, by bringing pressure to bear on their tenants, and by refusing sites for any schools but those under their own management, were able to maintain schools under lay—that is, landlord—control. This is no longer possible, except in a small number of cases.

<sup>7</sup>R. and R., nn. 179, 181, 189.

The local control of schools is vested in patrons or managers; the person who applies in the first instance to place the school under the Commissioners, is recognised as patron, unless it is otherwise specified in the application. The patron may manage the school himself, subject to the regulations of the Commissioners, or may nominate any suitable person to act as local manager of the school. The local manager is charged with the direct government of the school, the appointment of teachers (subject to the approval of the Commissioners as to character and general qualifications) and their removal, and the conducting of the necessary correspondence with the Commissioners. To be eligible for the position of local manager one must be either a clergyman or other person of good position in society, must reside within a convenient distance from the school, and must undertake to visit the school frequently and to check and certify the correctness of the returns furnished to the Office of National Education. In the case of a vacancy in the patronship, by death, the representative of a lay patron, or the successor of a clerical patron, is recognised by the Commissioners (where no valid objection exists) as the person to succeed to the patronship of the school.

Managers are expected to visit their schools frequently, and see that the rules are observed; that the schools are duly furnished, lighted, ventilated, and heated in winter; that there are facilities for washing the hands and face and combing the hair, especially in the schools of the poorer localities. They are earnestly recommended to provide a small library for each school, and a small museum of natural objects, furnished, as far as possible, by the pupils themselves; also to stimulate the children to greater industry by a system of school prizes, to be distributed, not only for literary attainments, but for regularity of attendance, personal tidiness, good conduct, and politeness. They are empowered to make arrangements for holding periodic examinations, to be conducted by the teachers of the school and other competent persons.

For many years by far the greater number of the schools were erected and kept in repair by the patrons or managers, either at their own personal expense or by means of funds col-

lected from the parents of the pupils and from others. Recently, however, the Commissioners have aided in building school-houses and providing suitable fittings and furniture, as well as science laboratories, accommodation for instruction in cooking, laundry, workshops, &c., in certain cases. These grants are made only when a lease of the site or school in question, for the purposes of National Education, has been executed either to trustees or to the Commissioners in their corporate capacity: such establishments are known as Vested Schools. For the erection of non-vested school-houses, training colleges, and teachers' residences, loans on fairly easy terms are made by the Board of Works on the recommendation of the Commissioners of National Education.<sup>8</sup>

All this looks well on paper, and no doubt a great deal has been done; it is right, however, to say that there have been loud complaints, from managers and others, of the niggardly way in which these grants have been made for some time. All admit that many of the National schools, in country districts especially, are in a wretched condition structurally, and practically devoid of all equipment. The blame for this has been bandied about; thrown by the Government officials on the managers, and by these thrown back on the Government. Both parties, perhaps, should share it, to some extent; it has been officially admitted in Parliament that the Government has been remiss in doing its duty.

#### iv. THE COMMISSIONERS OF NATIONAL EDUCATION.

Throughout Section III the reader will have remarked that in all their dealings, as regards the construction or equipment of schools, the appointment or dismissal of teachers, and such matters, the local managers must proceed in accordance with the Rules and Regulations of a body whose official title is The Commissioners of National Education in Ireland, but who by the people for whose primary instruction they minister are

<sup>8</sup> R. and R., Ch. IV: "Patronage and Management of National Schools;" Ch. XIV: "Building, Furnishing and Improvement grants for School-houses, &c."

commonly known as The National Board, or simply as The Board of National Education. They are twenty gentlemen in all, appointed each by the Lord Lieutenant—that is, by the British Government. They make whatever rules and regulations they like, and are not directly responsible to Parliament, but only to the Lord Lieutenant, to whom they present a report annually; but who, apparently, cannot annul their acts or interfere with them otherwise than by dismissing them from office and appointing others who may be relied upon to carry out his wishes. Of course every Government official, Commissioner or Board, is subject to Parliament in this sense, that in Parliament, as representing the people, all power ultimately resides; and though the wishes of the people may be obstructed for a time, they must prevail in the end. Hence the Commissioners of National Education are very sensitive to the pressure of a resolution passed in the House of Commons, and even to criticism therein, especially if it should be backed by a considerable number of votes, or should emanate from any of the ministers of the Crown as representing the views of the Government.

When the Board was first created, in 1831, the number of Commissioners was seven, three belonging to the Established (Protestant Episcopalian) Church, two being Catholics, one Presbyterian, and one Unitarian,—leaving the Catholic Commissioners in a minority of two to five. The Protestants retained a majority of seats at the Board down to 1861, when the number of the Commissioners was raised to twenty, of whom half were Catholics. I do not know that this number and proportion were made legally binding, but as the new arrangement was officially recognised and has been preserved ever since, it is now understood to be a regular part of the system.

There are two ways in which the proportion works out unfairly to Catholics. In the first place, as they are so large a majority of the population, they rightly consider themselves entitled to a proportionate number of seats at the Board. Moreover, in selecting Catholic Commissioners, the Government takes good care to secure the services of men who either live at a distance from Dublin and so are unlikely to be regular in

attendance, or, if they are in their places regularly, may be trusted to support the English policy in Ireland. The result is that the Commissioners, as a body, enjoy very little of the confidence of the Irish people as distinguished from those who have come to be known as West British inhabitants. This does not hold true of individual Commissioners, a few of whom have been and are trusted by the Irish Catholics.

Of the twenty Commissioners nineteen are unpaid; one, styled Resident Commissioner, is paid, and is expected to make Irish Primary Education the business of his life. For some time this important position has been held by Catholics—of the official type. The present holder is Dr. W. J. M. Starkie, a distinguished student and ex-Fellow of Trinity College, Dublin. It is plainly unfair to Irish Catholics to appoint as representative of their interests one who, whatever his personal qualifications, has not and never can have their confidence, for the simple reason that he was trained in the citadel of the enemies of their race and religion.

#### v. THE TEACHING STAFF: (1) LAY TEACHERS: QUALIFICATIONS, APPOINTMENT AND DISMISSAL.

Dividing the National schools of Ireland into two classes—those taught by lay men or women, as distinct from religious, and those taught by religious—and taking in the first place those which are under lay tuition, we may say that training in some one of a number of Colleges provided for that purpose, is a necessary condition of obtaining the position of teacher. There are, indeed, still on the staff a number of teachers who received their appointment before the Training College system was extended and training became a necessary condition of receiving an appointment; and there are some special rules for those who may have obtained university degrees or have been fully certified by the English or Scotch Education Departments. For practical purposes we may pay no attention to these special regulations, since it is very few university graduates who apply for the position of school-teacher in Ireland; whilst those who hold certificates from the Education Department in England or

Scotland prefer to work in those countries, where teachers are much better paid. Practically, therefore, at present, a diploma is necessary for those who aspire to become teachers in the ordinary lay National schools; and the diploma may be obtained only after two years' training in a recognised Training College, supplemented by two years' successful teaching in a recognised National school, after the College course has been completed. No clergyman of any denomination is recognised as a teacher in a day National school.

The number of teachers employed in any school depends, as is natural, on the average daily attendance of pupils. When the attendance is over 35 but under 50, the principal teacher is allowed one junior assistant mistress; should the attendance be over 50 but under 95, one assistant teacher is allowed, and an additional one for every additional 45 pupils.

With regard to the sex of the teachers, a good deal depends on the character of the school—whether, that is, it is for boys only, or for girls only, or for children of both sexes. Masters, whether as principals or assistants, are not recognised in girls' schools; nor are assistant masters recognised in any school under a mistress. Mistresses are not recognised as principals of boys' schools, unless the school is attended by infants only. In mixed schools—that is, those which are attended by children of both sexes—the principal teacher may be either a master or a mistress, as circumstances may require; but when the average attendance is less than 35 it is considered desirable that the teacher should be a woman, the presumption being that the greater part of the children attending such a school will be of tender age. On the 31st of December, 1906, there were in the service of the Commissioners 5,780 men and 6,818 women teachers, besides 247 work-mistresses and 1,494 junior assistant mistresses.

The appointment of teachers rests, as has been said, with the local managers, subject to the approval of the Commissioners as to character and general qualifications. The result is that in schools under Catholic management Catholic teachers only are employed, and similarly only Protestants in schools under Protestant management. Where a substantial minority of the

pupils belonged to a denomination different from that of the principal teacher, the Commissioners, up to this year (1907-8), required the appointment of an assistant teacher of the denomination of such minority, if the attendance permitted. The number of this class of schools was small and diminished yearly, with the result that the Rule is now abrogated. In 1906 there were only 44, out of 8,602 schools in operation; as against 5,892 which were attended solely by pupils of one denomination; and 2,660 in which there were both Catholic and Protestant pupils, but in which the minority of either faith was so small as not to necessitate the employment of a teacher of their own religious persuasion; 1,881 of these latter schools being taught by Catholics and 779 by Protestants.

In the form of agreement which managers are required to employ when engaging a teacher, there is a provision that the engagement is terminable on three months' notice given by either party, but preserving to the manager the power of summary dismissal, subject to the following condition:—"In any case of summary dismissal the teacher is entitled to three months' grade salary, to be paid by the manager personally; but if such dismissal is for sufficient cause, the teacher is not entitled to any compensation."

This question of dismissal has given rise to considerable difficulty and is not yet quite settled, though much has been done to secure the equitable treatment and independence of teachers. Whereas, on the one hand, it is quite plain that the nation should not be compelled to retain on the staff of its schools any teacher who has become incompetent from the scholastic or unfit from the moral and religious point of view, equity no less plainly demands that no teacher should be dismissed unless on grounds of scholastic incompetence or moral unfitness. The peculiar hardship of dismissal of teachers in a country like Ireland is, that their training unfits them for employment in almost any other capacity, and managers are naturally loth to appoint to their schools teachers who, for whatever cause, were dismissed from the service of the Board. I can conceive few situations more painful than that of a teacher with wife and

children dependent on him, who has been dismissed from his employment.

No doubt it is not easy to manage, since, though the Commissioners may be trusted to allow no teacher to be dismissed for scholastic incompetence, except after due warning and on proof of the charge against him, allowing him full and free opportunity to defend himself, they could not reasonably expect to be trusted in Ireland with jurisdiction in cases of complaint on moral grounds and especially on grounds of faith. Though half of the Commissioners are Catholics and half Protestants, yet, for the reasons already assigned (p. 21), it happens almost invariably that the Protestants are in a majority at the Board meetings; so that complaints on grounds of faith or morals brought by Catholics against teachers, would be tried practically by a Protestant tribunal. As a rule, perhaps, in such cases the Commissioners would decide in accordance with Catholic principles; but the Catholic body could never feel secure from unfair treatment in peculiar circumstances that might very easily arise. This is why the managers are allowed by the form of engagement power of terminating it summarily or on three months' notice.

It is very much to the credit of the Catholic body, and of the Catholic managers in particular, that they were the first to recognize the hardship under which teachers laboured in being thus liable to be thrown on the world without cause; and to provide a good working, though not a legal or even perfectly satisfactory, safeguard. Some years ago the Catholic bishops passed a resolution whereby it was agreed that no clerical manager under their control could dismiss a teacher without submitting the case against him to the bishop of the diocese in which the school is situated. As practically all Catholic managers of schools are priests,<sup>9</sup> this resolution provided the teachers with some security; the rule has now acquired greater force

<sup>9</sup> On December 31st, 1905, of 1305 Catholic managers of schools, 1153 (88.7 per cent.); of 966 Protestant Episcopalian, 718 (65.1 per cent.); of 555 Presbyterian, 382 (69 per cent.); of 72 Methodist, 59 (82 per cent.); and of 43 of all other denominations, 10 (23.3 per cent.); were clergymen.

by being adopted as one of the statutes of the National Synod held at Maynooth in 1900. As long, however, as the teachers are not allowed the substance of a fair trial on charges of unfitness as regards faith or morals, with a right to examine the witnesses against them and supply rebutting evidence, as also with a working right of appeal, the grievance will not be removed as fully as they have a right to expect. This is one of the cases that go to show the need of reforming the administration of justice in the Catholic ecclesiastical courts in Ireland, if the people are to be trained to realize the rights and duties of free, manly citizenship.

It took some years to induce the Protestant authorities to follow in this respect the lead given by the Catholics. It was not so easy for them to do so, as Protestant school-managers are more independent of episcopal and other authority than Catholic priests are of their bishops. Something, however, has been done, I understand, to secure to Protestant teachers a grade of independence similar to that enjoyed by their Catholic fellows. In neither case is the safeguard legally recognised, but in practice it works out substantial justice, which is all that is really wanted; except that, as has been said, in the interests of freedom and self-respect it would be well that there should be in every case the substance of a fair trial with right of appeal, and that the procedure should be legalised.

#### vi. THE TEACHING STAFF: (2) CONVENT AND MONASTERY SCHOOLS.

During the scholastic year 1906-7 the number of schools of this kind was 384, 332 belonging to nuns, and 52 to monasteries of men. The Irish Christian Brothers, originally founded in Waterford, do not teach under the National Board and receive no State aid. They have schools in nearly all the principal and in many of the smaller towns; but in many of the same places there are State-aided schools conducted as part of the National system by Brothers of the Congregation founded by St. John de la Salle, and by the Presentation, Patrician, Marist, and Franciscan Brothers.

Convent and monastic National schools are divided into two classes, according as the sisters or brothers teaching therein are or are not certificated, like lay teachers. For,—owing, I think, to objections entertained at first to submitting nuns to the test of examinations conducted by laymen, for the most part Protestant,—the Commissioners have always recognised and subsidised schools conducted by religious, men and women, though these were not trained teachers and could show no teacher's certificate. Religious teachers who have no certificate are not paid as highly as if they had; for which reason a certain number of communities have either adopted into their community teachers who had already received certificates, or submitted some of the members already professed to examination and so qualified them for the higher rate of payment. In the scholastic year 1906-7 80 schools of religious, 30 of women and 50 of men, were in receipt of payment on the higher scale, by way of personal salaries; as against 304 schools, 302 of women and 2 of men, paid on the lower scale, by way of capitation.

This suggests a question of importance: whether the religious who are privileged to teach without having been trained in recognised training-schools and obtained the diploma that is required by their colleagues of the laity, are wise in continuing to act on this privilege. It is purchased by a considerable sacrifice of income, and of what is more serious—scholastic efficiency, or reputation for the same. No doubt it has from the religious point of view advantages which are worth considering: the question, however, is whether these are worth the cost—what they cost now and what they are likely to cost in the future.

For though Catholic parents of children in Ireland are deeply convinced of the superiority of the religious schools to those conducted by lay teachers, and gladly avail themselves of the services of the sisters and brothers of the various religious congregations, there is some reason to fear that they may not continue to withstand the tendency now so universal to exclude from the schools all teachers who have not been trained in recognised colleges and received an official certificate of competence. The privilege on which the great majority of re-

ligious women teachers in Ireland are acting at present, gives secularists a handle which they may be relied on to work more and more as time goes by: I doubt whether on that account it is not more dangerous than profitable to the cause of religious education.

Moreover, satisfactory as is the condition of most of the religious schools, many of them being the very best we have, it is to be feared that some of the more remote and smaller convents are backward. It was, no doubt, partly for this reason, and partly out of desire for more perfect training in the religious life, that the last Synod of Maynooth expressed a desire for amalgamation of some of the houses of the Presentation nuns and the Sisters of Mercy. This would mean a central novitiate, where the sisters could be trained more fully in scholastic as well as in religious exercises. In the present state of opinion in Ireland there would be no difficulty in getting such central novitiates recognised as Training Colleges, especially if they were situated near a university or university college, so as to have the benefit of lectures by the professors in these institutions. There would be no difficulty about managing the matter to the satisfaction of all parties at present; but should time elapse before an arrangement is made, it may not be so easy to obtain certificates without passing through the ordinary lay Training Colleges; and without certificates it may be impossible for religious to retain their positions in the schools. In this and similar matters the Catholic people of Ireland, good and reliable as they are, should not be exposed to needless trials.

#### vi. MODEL SCHOOLS AND TRAINING COLLEGES.

There were in Ireland 30 Model Schools, with 9,051 pupils on the rolls, on December 31st, 1906; and 7 Training Colleges, with 1,071 (419 men and 652 women) students.<sup>10</sup>

The chief objects of the Model schools are officially represented as being "to provide united education, to exhibit to the sur-

<sup>10</sup>That was the number of students who remained in the Colleges until the close of the session 1905-6.

rounding schools the most improved methods of literary and scientific instruction, and to educate candidates for the office of teacher." How far the schools succeed in attaining the first of these objects may be judged from the following figures:

Of the pupils on the rolls on December 31st, 1906, 24.6 per cent. were Catholics, 31.6 per cent. Protestant Episcopalians, 34.2 per cent. Presbyterians, 5.8 per cent. Methodists, and 3.8 per cent. of other denominations. In three towns only—Dublin, Cork, and Trim—did Catholics attend this class of school in any considerable numbers. In these three places, however, they formed the great majority of the pupils: 1774 to 263 in the Dublin district, 194 to 107 in Cork, and 156 to 2 in Trim.<sup>11</sup>

It is not easy to form anything like a reliable judgment as to the influence exercised by the Model schools in the way of exhibiting to other schools the most improved methods of teaching. There is very little connection between the two classes of schools. The Model schools, no doubt, are structurally fine and splendidly equipped; but as their construction and equipment cost much more than is allowed for ordinary schools, the influence they exercise in that respect is about as much as is exercised by the homes of the rich on those of the poor.

Apart from the expense of construction and equipment, as well as of head master's residence, fuel, and light (which, in case of the Model schools, are all supplied at the public expense), by reason merely of the amounts paid in salaries to the teaching staff, the education of children in these establishments is nearly twice as costly as in the ordinary schools, and a deal more than twice as expensive as the best convent schools, which are much more effective as models. In 304 convent and monastery schools, with an average daily attendance of 69,951, in 1905-6, the average cost per pupil was but £1.19.7; while in 8,010 ordinary lay schools, with an average attendance of 400,853, the cost per pupil was £2.11.10; and

<sup>11</sup> I have no means of ascertaining the proportion of Catholic to Protestant teachers in the Model schools.

in 30 Model schools, with 73 departments and an average attendance of 6,951, the cost per pupil mounted to £3.19.10.<sup>12</sup>

Taking all these things into account the Model schools cannot be regarded as a success; the higher class of religious schools are doing much better work for less than half the money. Still the Model schools are maintained, in the interest—to a large extent, on paper—of combined literary and moral instruction, as also—not on paper at all—to provide well-kept seminaries for the handful of Protestant children in four-fifths of the provincial towns of Ireland.

Of the seven Training Colleges five are under the management of Catholic bishops, one under that of the Protestant Archbishop of Dublin, and one under the immediate control of the Commissioners. The course in these institutions may be either of one or of two years: of one year for those who are already engaged in teaching; and of two years for such as have not yet received an appointment. The students, as a rule, reside in the Colleges, six of which are conducted on frankly denominational principles. In these the Head of the College, appointed by the manager, selects his own teaching staff; there are chapels and full provision for the religious exercises of the denomination to which the College belongs; and the whole is maintained by liberal grants from the public funds at the disposal of the Commissioners.<sup>13</sup>

<sup>12</sup>These are official figures, given in the *Report of the Commissioners* for 1906-7, p. 34. In addition the official Statement of Accounts for the year shows an item of £10,292.16.0 for "Special Expenditure—Maintenance, Pupil Teachers, and Special Teachers, Matrons, &c."—on Model schools; that is, nearly £1.7.0 additional per pupil (6,951) in average attendance. This makes the total cost per pupil for these schools nearly £5.6.10, as against £1.19.7 in the convent schools—an excess out of all proportion. I find, moreover, in the Statement of Accounts an item of £120.8.2 for Free Grants of Books and School Requisites to Model schools. There have been in addition, from local sources or funds at the disposal of the Board of Works, expenditure on these schools which I cannot trace. It is plain that without being of very great service as models they are very costly institutions, certainly, except in three places, not wanted by Irish Catholics.

<sup>13</sup>For training in Irish special provision has been made, in the official recognition of Colleges established, principally through the influence of the Gaelic League, for the teaching of Irish in Irish. Apart from what they may receive for instruction given to teachers in the National schools,

For the past ten years the number of resident students in these Training Colleges has been steadily increasing, from 421 men and 333 women in 1895-6 to 437 men and 657 women in 1905-6.<sup>14</sup> The result is a gradual disappearance of untrained teachers. Whereas in 1880 there were 7,365 untrained as against 3,309 trained teachers, in 1906 the proportion was almost reversed—7,793 trained as against 4,805 untrained teachers.

The figures in the Report for 1906-7 are so mixed up that it is impossible to calculate accurately and compare the expense per head of students in the different Training Colleges. Making the best appropriation possible I find that, abstracting from special grants for buildings, in 1905-6 it was a little more than £50.18.0 in the Marlborough Street College (under the immediate control of the Commissioners), nearly £56.0.0 in the two Colleges (combined)<sup>15</sup> under the control of the Catholic Archbishop of Dublin, and £56.10.0 in the College controlled by the Protestant Archbishop. The non-Catholic Colleges have a far larger proportion of women students, whose maintenance is officially estimated to cost much less than that of men. Besides in the non-Catholic institutions men and women are taught in the same classes, so that there is a saving in the number of professors employed.

No one in Ireland has any doubt of the necessity of these Training Colleges, whatever opinion we may hold as to the sufficiency of the course or as to the quality of the results obtained. The six denominational Colleges may be said to have

these Irish Colleges are in receipt of no State aid whatsoever. Four of them have been established in Irish-speaking districts: two in Munster, one in Ulster, and one in Connaught. The Principals are paid by the Commissioners of National Education a sum of £5.0.0 for every teacher who, having attended a course in the College, passes an examination, and subsequently teaches Irish satisfactorily for one year in a National school.

<sup>14</sup>It will be noted that the increase in the number of women students is very much greater than in that of the men.

<sup>15</sup>The reason for combining the two—one for men, the other for women—is that men students cost more than women, and there are both men and women students in each of the other two Colleges with which these are compared.

but begun and will be much more fully developed. All are hampered by the smallness of the salary which the students may hope to receive in after life as teachers in the National schools. This leaves much to be desired in the qualifications of candidates for admission to the Colleges. When the salary of the teacher is raised, the students will be of a much better class and will benefit much more fully by the course of training.

#### vii. SUBJECTS OF SECULAR INSTRUCTION: SCHOOL-BOOKS.

The ordinary subjects taught in the National schools are: "English (including as sub-heads reading and spelling, writing, composition, and grammar), geography, arithmetic, singing, drawing, needlework (for girls), physical drill, manual instruction, object-lessons and elementary science, cooking (for girls), laundry-work (for girls), kindergarten (for infants), hygiene, and temperance."

There is, in addition, provision for bilingual teaching, the second language being Irish, French, or Latin. A course of mathematics (that is, algebra, geometry, and mensuration), is regarded as indispensable in all boys' schools with two or more teachers, and no such school is regarded as doing really satisfactory work unless one or more of the mathematical subjects is taught efficiently. "The managers, moreover, may, with the approval of the Commissioners, arrange the programmes of their schools so as to suit the needs of the localities in which the schools are situated."<sup>16</sup>

No fault can be found with the Programme, which is drawn out in detail in Schedule XVIII appended to the *Rules and Regulations*. There we learn that "a suitable Historical Reader should be used in the higher standards of the schools, a text-book in history being proposed as an alternative in the sixth standard of the better class of schools, and in the seventh standard a short period of history being made obligatory. There is no provision for the teaching of music as distinguished

<sup>16</sup>R. and R., Ch. IX.

from singing; no wonder that music is now at a very low ebb in the land of the harp and the chamber bag-pipes.<sup>17</sup>

As to how this programme is worked out in practice I am not in a position to judge; the practical and economic sections especially must always be difficult to manage in country schools, many of which are unprovided with apparatus. This part of the programme, moreover, is of recent introduction and has not yet had time to tell on the habits of the people, so that it is not easy to judge of its value or of the way in which it is being taught. I doubt whether it will ever work out well till the local tax-payers are associated with the school management, helping to provide the apparatus for such subjects as cooking, laundry, elementary science, agriculture, and mechanics, as also to provide teachers for special subjects like music. I should like to see every cottage not only neat but echoing to the sound of the fiddle. Unfortunately, however, under present arrangements, Irish country children have little opportunity of learning that cheap but highly artistic instrument, which, were it not for the

"An official of the Board who kindly looked over the MS. of this article has remarked here that "instrumental music cannot be taught in a primary school, for obvious reasons." I confess that I cannot see the reasons. I do not contend that instrumental music should be made an obligatory subject; but could not teachers be stimulated by the hope of receiving special fees, to teach, let us say, the fiddle to any pupils who may wish to learn it—as Irish is now taught: many of the teachers, perhaps, are not competent to teach the fiddle: but so they were not competent to teach Irish: the hope of adding substantially to their small salary would stimulate them to qualify themselves, as it has done and is doing in Irish. I have been told, by one whom I regard as a good authority, that in England instrumental music is successfully taught in some of the primary schools; and I know that in many of the convent schools in Ireland—which are not paid at half the Model school rate of payment—it is taught to many of the children, without any remuneration from the Commissioners.

My friend has remarked also—and I record his words with pleasure,—that the sentence in the text commencing "No wonder," is very hard, for it ignores the very remarkable, if not wonderful progress of vocal music throughout the schools of the country during the last six years. It is now taught in practically every school in Ireland, and well taught." That is pleasant testimony from one who is both a musician and an Inspector of Schools; who, therefore, ought to know.

efforts of the Gaelic League, would be allowed to die out in Ireland almost as completely as our ancient harp and bag-pipes.

I have a suspicion, too, that too much is made of books as compared with fields, farm-yards, and workshops, which, no doubt, cannot be studied to very great profit except with the aid of the printed page. What the Irish peasant boy wants most is to become a good husbandman, a subject which he can be taught only by being taken through the fields and farm-yards under intelligent guidance. What the Irish girl most needs is to become a good house-wife; not in the mansion, with the means at the disposal of the wealthy, but with the apparatus that is or may be in every peasant's cottage. Reading, writing, and such things, no doubt, are good and should not be neglected; but neither should they so absorb the teachers' and children's attention as to leave no time for the more immediately practical and useful lessons.

I have referred to the provision for teaching history, but regret to say that very little encouragement is given to the study of the history in which Irish children may be presumed to take most interest—the history of their own country; which, to be taught at all, must be watered down lest the pupils should learn from it to dislike the present English connection. There is a little volume called *The Story of Ireland*, by the late Alexander Sullivan, which was the only book of its kind I could read as a boy. It is not stuffed with dates and questions for examination; it is something of what it pretends to be—a story; in which one is taken back into the past and enabled to see the men and women who made us what we are, living their lives and unconsciously making history. They are not mere symbols, about which a question might be asked conveniently, but living friends and foes, to be loved and wept over or hated with personal hatred. Such a book, no doubt, is calculated to make Irish boys feel no love for those who reduced their country to its present condition; which, of course, is the reason why the Commissioners could not be induced to sanction its use as a text-book. "No book," says the Rule (n. 124), "can be used for the purpose of united secular instruction"—which, as we have seen, is to be found

only on paper as a fundamental principle of the National System—"to which a reasonable objection might be entertained on religious or political grounds. The managers may, subject to the foregoing condition, select the books used in their schools for the purpose of secular instruction, but they are required to submit for the examination of the inspector the list of proposed books;" the inspector being bound, "in all cases of doubt, to forward copies of the book or books in question for the consideration of the Commissioners." Dublin Castle, which has the appointment of these, will take care that they are of the sort that will not allow little Irish minds to be poisoned by such absorbing, beautiful tales as are to be found in poor Alexander Sullivan's *Story of Ireland*.

The Irish language was, till recently, practically proscribed—for the same reason. It was uneconomic, interfered with the learning of French, German, Latin, Greek, Sanskrit, and other languages that would be so useful—for emigrants and Manchester warehousemen. It did not matter that it is the one language which, in addition to English, Irish children could be got to study and speak with a will. The true reason was, of course, that it was Irish, and like Irish history, regarded as a foe to the English connection in its present form. It has, notwithstanding, been forced on an unwilling Board of "National" Education, who must now pay special fees wherever it is taught. Small thanks to them for this; they resisted the reform as long as they could, and at length—to their disgrace be it said—were kicked into the present position by the less anti-Irish democracy of England.

The useful provision whereby "managers may, with the approval of the Commissioners, arrange the programmes of their schools so as to suit the needs of the locality," is found not to work; perhaps to some extent because managers, to get their arrangements sanctioned, have to satisfy so many people—sub-inspectors, head-inspectors, the Board,—who are all unwilling to be forced out of the routine and but too often suspect some evil design against English rule in any arrangement that does not emanate from themselves. It would be well if the people were accustomed to depend on and do for themselves; a prin-

ciple which, if it applies to the action of the local managers, surely applies no less to the interference of Government Boards and inspectors of all kinds.

### viii. RELIGIOUS INSTRUCTION, EMBLEMS, &c.

In practically all the National schools of Ireland there is religious teaching, consisting not merely of the reading of the Bible, or of instruction in the fundamental principles which may be supposed to be held in common by all Christian sects, but of instruction in the tenets peculiar to some religious denomination. In practice this religious instruction is paid for by the State, since the State-paid teachers will not be employed or retained unless they consent to teach the religion of the denomination to which the managers who have appointed them belong. Whatever exceptions there may be to this rule can be safely left out of calculation—they are so few.

In addition to this State-provided instruction, clergymen of the different denominations, or other persons approved by the parents and guardians of the children, have access to them, under conditions which are universally recognised as reasonable, to instruct them in religion. Thus, the Catholic schools, with which I am best acquainted, are visited regularly by the priests of the parish in which they are situated. Regular visitation of this kind is a duty imposed on the priests by the diocesan regulations and the decrees of the national synods. By a decree of the Synod of Maynooth (1900) every school in every parish is to be visited once a week—in special cases once every two weeks—by one of the priests of the parish, who is expected to see not only that the pupils attend regularly, but that they are properly instructed in the Christian Doctrine; and also to take care that neither from the books in use in the school nor in any other way are they exposed to danger in faith or morals. Priests, moreover, are bound to give religious instruction personally in the schools at least once a month.

To safeguard the fundamental principle of combined literary and moral instruction in National schools, as also to provide against danger of proselytism, there is a rule to the effect that

the time for religious instruction shall be so fixed, that "no child shall receive, or be present at, any religious instruction which his parents or guardians disapprove," and shall not be "thereby, in effect, excluded directly or indirectly, from the other advantages which the school affords" (R. and R., n. 21). With this view it is arranged that a certain time—usually half an hour—be set apart for religious instruction; and it is a fundamental rule of the Board that during the remainder of the school day—that is, while secular instruction is going on—there shall be no religious instruction, prayer, or other exercises whatsoever. It is provided, further, that during the time of secular instruction no emblems of a denominational nature can be exhibited in the school-room.

No objection could be reasonably taken to these provisions; and none is taken, for schools which are attended by even one Catholic or Protestant pupil. There were, however, in Ireland, during the school-year 1906-7, 4,318 schools attended exclusively by Catholics, and 1,574 schools attended exclusively by Protestant children; that is, 5,892 out of a total of 8,602 schools, having an attendance of 506,399 out of 739,009 children—68.5 per cent.; and Irish Catholics find it hard to see any reasonable ground for refusing to allow these schools to be conducted on frankly denominational lines, as long, that is, as no child of a different denomination either is in attendance or is kept from attending. If Protestants have any objection to having their schools conducted in this way, why should their scruples avail to oust Catholic religious practices from schools which no Protestant child of any denomination attends? Though some of us do not attach very much importance to the presence of religious emblems in schools, we can see no reason for disallowing their use where all the pupils are Catholic—in case the children's parents should wish to have them. Non-conformists, no doubt, object on principle to State aid for religious teaching; but as there is such State aid, why not have it as thorough as may be, as long as no child is prevented from attending the schools or exposed to danger of proselytism while in attendance?

With the reservation set forth in the last paragraph Catholics in Ireland are satisfied with the opportunities for religious instruction that are given in the National schools. In a Pastoral Address to their flocks issued from the National Synod of Maynooth in 1900, the bishops say that although "in its first conception the system of National Education was thoroughly dangerous, if not worse, . . . thanks to that God whose Providence never failed us, . . . instead of spreading secularism or indifference, it has itself undergone a radical change, and in a great part of Ireland is now in fact, whatever it is in name, as denominational almost as one could desire. In most of its schools there is no mixed education whatsoever. It is separate education, as it ought to be, for the children of different religious professions; and thus it has come, in a great part of Ireland, to be a help rather than a hindrance to the Church. This is a great achievement. It has not been the work of a day, but has been brought about by the steady and unswerving determination of a Catholic people who were true to themselves and loyal to their pastors."

#### ix. INSPECTION OF SCHOOLS.

The Commissioners employ a large staff of inspectors, whose duty it is to visit every school at least three times a year and report to the Board. After each visitation they are expected to communicate with the local manager with reference to the general condition of the school and make such suggestions as they deem necessary. They advise the Board with regard to applications for aid to establish schools, and supply such local information as the Commissioners shall require from time to time, acting as agents of these in all important matters of local administration. They also conduct examinations—of unsatisfactory schools, as well as of monitors, and in the Training Colleges.

Inspectors are selected, as a rule, by a limited form of competitive examination, but there is a provision that "teachers of exceptional ability and qualifications are eligible for appointment." As usual in matters of this kind, there is an under-

standing, always acted on though not legally sanctioned, that one-half of the staff of inspectors shall be Catholics, the other half of other denominations. The non-Catholic minority in Ireland must have half, where they have not the whole, of whatever offices are going.

As to the character of the inspection, as far as I can learn, it is considered fair on the whole, though somewhat narrow. There is, indeed, in fact, too much inspection and too little assistance given by way of instruction—showing by example how children should be taught and schools conducted. There is, moreover, too great a tendency to work from books, as against the great book of Nature which lies so temptingly open around the doors of the schools—especially in the country. Managers, as we have seen, are recommended to provide small museums of natural objects, furnished, as far as possible, by the children themselves: an excellent recommendation, which in too many cases has been quite fruitless. The blame for this does not, in my opinion, fall altogether on the managers to the exclusion of the inspectors. I should like to see some regulation made to the effect that whenever they visit the school inspectors should not confine their attention to seeing how the children are taught, but should show how they should be taught by teaching them themselves; and should, at least once a year, take them through the country or city and call their attention to the scientific, economic, and aesthetic aspects of what they see around them. In this way inspectors would stimulate endeavor to stock those museums which are now so conspicuous by their emptiness or their absence.

#### X. FINANCE.

The money required for working the National school system comes through the British Treasury from the national taxes of Ireland, a little more than 7 per cent. being derived from local sources: the two contributions in 1905-6 were £1,436,338 and £112,563 respectively. Of the local contribution a small part—a little over £2,000—was paid by the pupils in fees; the greater part of the remainder being collected by the managers or pro-

vided by them in some way. There is no local education rate in Ireland; a few of the District Councils contribute small sums for the support of the local teachers; and there are some private endowments for small (for the most part Protestant) schools, which, owing to the paucity of pupils in attendance, could not subsist on the capitation allowance made by the Commissioners. As school-books in Ireland are provided at the sole expense of the pupils, it is fair to set down the cost of these as a local contribution, at least in comparison with Great Britain, where books for use in the National schools are supplied at the public expense.

Of the Treasury grant £1,253,890 was paid in 1905-6 to the teachers and £39,164 spent on the building and repairs of schools. Of the local contributions the teachers received £22,038, £90,525 being devoted to structure, repairs, furniture, and other purposes. Broadly speaking, therefore, we may say that the teachers in the Irish National schools, which are practically denominational, are paid almost entirely out of the national funds; whilst about two-thirds of the money put into buildings and equipment comes from local contributions.<sup>18</sup>

Given a fair school attendance, the salary of a teacher begins at £56 and may rise with age and good service to £175 a year, for men; and at £44 rising to £141 a year, for women. This is exclusive of special fees for extra subjects—Irish, French, Latin, and mathematics; and also of a capitation grant which, for a school with average attendance of 50 pupils or more, comes to £15 for the principal teacher. For assistants it would average probably about half that sum.

The special fees for extra subjects, Irish especially, show an increase during the quinquennial period 1901-5. There is likely to be a still more marked increase in fees for Irish in the immediate future, as new and much more satisfactory arrangements have been recently made with regard to that subject. All things considered, the remuneration may be taken as about £75

<sup>18</sup> For the septennial period 1899-00—1905-6, the average expenditure from State grants on school buildings, teachers' residences, &c., was £39,334. about one-third of the total expenditure in that direction.

a year at the commencement, with a maximum of about £205 for men who have a diploma in Irish; and for women who are equally qualified, about £65 at the commencement, with a maximum of about £160. There is, moreover, a system of pensions and retiring allowances, and residences are provided for teachers in connection with 2,303 of the ordinary schools, 988 of these residences being free of rent. This was on December 31st, 1906; the tendency is to increase, but there were (in 1906-7) 14,339 teachers in the service of the Board, of whom 8,152—the principal teachers—at least might reasonably expect to be provided with residences.

The expenditure on school-houses, I fear, would have to be very largely increased to bring them into decent condition: in this respect the Report of the Commissioners for 1905-6 is lamentable reading: "While in England and Scotland," they say, "during the last decennial period, the principles of school architecture have been constantly improved, and buildings have been erected to suit the needs of an extended curriculum, Irish schools, which were in a much more unsatisfactory state, have been restricted to plans which suited the ideas of half a century ago. Insufficient floor space, insufficient seating accommodation, insufficient class-rooms; no provision for encouraging cleanliness and sanitation by means of the simplest form of lavatories—such are the features of the Irish schools. . . .

"While overcrowding is the chief defect in the centres of population, many of the school-houses in rural districts are mere hovels. Uneven earthen floors, broken roofs through which the rain freely enters, windows incapable of admitting sufficient light or air, are common defects. Even in schools that afford sufficient accommodation, and that are not defective on sanitary grounds, improvements are required to provide proper class teaching. It is no uncommon thing to find three or four teachers instructing the children in one large room. Really satisfactory work cannot be accomplished under such conditions."

It is not easy to apportion the blame for this state of things. Dr. Starkie, the present Resident Commissioner, in a document which has become famous, attempted to put it on the managers;

in the Report from which I have quoted the Commissioners, of whom he is one, have thrown it almost entirely on the British Treasury.

#### xi. SCHOOL ATTENDANCE; ILLITERACY; EVENING SCHOOLS.

In Ireland there is legal power to compel children who are over 6 and under 14 years of age to make 150 complete attendances in school each year. Where this law is enforced, parents and guardians whose children do not comply with its provisions, and who cannot show reasonable cause, may be brought before the magistrate and punished.

The ordinary local government of Ireland is managed by elected district councils, and the school attendance law is not fully compulsory, in the sense that it is left to the option of the district council to adopt and enforce it or not, each in its own district. Where it is adopted, the first step is to form a school attendance committee, of which, as a rule, clerical representatives of the principal religious denominations in the district are members: it is the duty of the committee to see that the law is observed. Where they can afford it, as in fair-sized towns, they usually appoint and pay an inspector, whose duty it is to see that the children of the district make the necessary school attendances.

The Commissioners of National Education report that in the year 1906-7 there were 182 school attendance committees, 86 in urban and 96 in rural districts; there are 44 towns having municipal government, to which the provisions of the Act apply, but for which school attendance committees have not been appointed. There are 144 rural districts without school attendance committees. There is some difficulty in enforcing the law in rural districts, owing to sparsity of population and consequent distance of the school from the average child, the great rainfall in Ireland, and the pressure of poverty whereby parents are compelled to employ children of school age in domestic or outdoor work. It is not easy, moreover, to prove that in any particular case failure to comply with the law may not have been due to some reasonable cause, such as illness. Finally,

it must be confessed, I think, that as laws have been made for and not by the Irish people, they have a tendency, which I cannot very much condemn, to resent external interference in their affairs, and they are unwilling to enforce foreign-made law on their neighbors. This will remain a potent cause of neglect of the Compulsory Education Act until the people feel that it is a law of their own making.

The Census Report for 1901, I am glad to say, shows a decided advance in the way of school attendance. "It is satisfactory to find that though the total number of scholars in attendance during the year ended March 31st, 1901, was so much less than in 1891, there has been an increase in the attendance in the three highest periods, from 200 to 300 days, and 300 days and upwards. . . Compared with 1891, the schools under the National Board show a decreased attendance, owing doubtless, to the decline in the population. . . The individual attendance, however, has improved remarkably" (p. 70).

I have not been able to ascertain the percentage of children, of between 5 and 15 years who attend school at all, for no matter how small a number of days. The Commissioners of National Education state in their Report for 1905-6, how many of the pupils of over 6 and under 14 years of age on the rolls of their schools, made the legal number (75) of attendances in the two half-years ending on June 30th and December 31st, 1905. It was 58.4 per cent. for the first half-year and 45.8 for the second. According to the Census returns of 1901, of the children of from 10 to 15 years of age 94.4 per cent. could read and write, 2.7 per cent. could read only, and 2.9 per cent. could neither read nor write (*General Report*, p. 71).

In addition to the ordinary day-schools, the Commissioners of National Education make provision for elementary evening schools, of which there were 631 in operation during the year 1905-6. Persons over 14 years of age and children unable to attend day-school, are eligible as pupils; others, may attend, but are not taken into account in calculating the average attendance with a view to payment. For each unit of the average attendance a sum varying from 10s. to 17s. 6d. is paid to the

managers, according to the character of the school, as reported on by the inspector.

Managers of National schools, local committees, and other suitable persons, may establish evening schools and get them recognised for support by the Commissioners of National Education. The managers employ the teachers and arrange the amount of their remuneration. Any person, lay or clerical, may be so employed, provided he is over 18 years of age and is approved as qualified by the inspectors: teachers of day-schools are eligible under certain conditions. The teachers do not necessarily receive the whole of the grant allowed for the school; but the whole must be spent on the school in some way.

## xii. POPULAR CONTROL OF SCHOOLS.

No account of primary education in Ireland would be at all complete if it did not deal with the question of popular control of schools which are supported or aided by State funds. This aspect of the question has of late given rise to acrimonious controversy; and though my opinions have no pretension to be such as would be accepted by the majority of that influential class, the Catholic clergy, to which I belong, I think it better in the first place to state the facts, and then say what I think, however unpalatable my views may be to some. I can only say that, as far as I know, they have been formed honestly, with a sincere desire for the future welfare of the denominational schools—in so far as we may call State-endowed schools denominational.

The facts are: (1) that the people of Ireland have practically no voice in the selection of the 20 Commissioners who are charged with the administration of the State funds with which the National schools are endowed. These gentlemen are appointed by the Lord Lieutenant, who represents the political party in power for the time being in Great Britain. In determining which of the British parties this may be Irish popular opinion has as much influence as is represented in the House of Commons by the representatives of the country. As far as my experience can stretch back, and even as far as history

records, there has been no instance in which the Irish parliamentary vote—at least the National as distinguished from the Orange or Protestant section of it—has been able to secure the withdrawal from the Board of even one obnoxious Commissioner. No doubt it is in part owing to our parliamentary voting power that we have been able to secure a certain amount of fair play,—as, for instance, that half the Commissioners shall be Catholics. Otherwise, however, the selection of the Board is practically independent of the Irish people, who, if they had the choice of Commissioners, would appoint very few of those who administer the National Education funds at present. This may or may not be right or prudent; it will hardly be denied that it is a fact; and it is with facts I am just now concerned.

(2) The local managers, as has been stated, are almost all clergymen of the various denominations. Though appointed by the Commissioners,—who are themselves the nominees of Dublin Castle,—and therefore independent of popular control, they are fairly representative of popular opinion, owing to the confidence the people have in the pastors of the various Churches, especially in educational matters. Few, if any, would wish to oust the priests and other ministers from a large share in the local control of the schools, and up to very recently no one thought of associating with them lay representatives who would share in the management. Rightly or wrongly, however, there has sprung up within recent years a demand that local bodies of some kind, popularly elected, should, meditately or immediately, control or share in the control of the schools. There is so far no means of ascertaining with anything like an approach to accuracy how great the volume of this demand may be. I have no doubt that if the country were polled just now on that question alone, the great majority of the voters would record their approval of the present system,—that is, of clerical local management.

(3) Amongst clergymen themselves—whose opinion counts for a great deal, as in matters of this kind it has enormous weight with the electorate,—the conviction is very common and earnest, especially among the older and more conservative priests of the

Catholic Church, that any change in the present managerial system, whereby the schools would be subjected to local popular control, would result in the near future in the ruin of the high character they now bear for morals and religion. They—the priests—regard it as being of special and even absolute importance that the clergy should have the right to appoint and dismiss teachers, without restraint of any lay tribunal or body, at least as regards fitness in morals. They do not see how this right could be efficiently safeguarded if the schools were to pass under popular control. As evidence of the strength with which this conviction is shared by the rulers of the Catholic Church in Ireland, it will be sufficient to refer to a decree of the National Synod held at Maynooth in 1900. Therein Catholics—especially priests—are admonished of the duty of safeguarding the rights hitherto enjoyed by the clerical managers of National schools; for if these rights were injuriously affected, the National school system might turn out so dangerous to religion that it could not be tolerated by the pastors of the Church.<sup>19</sup>

So far for the facts: whereupon two questions arise: (1) whether it is so really necessary in the interest of religion that the clergy should remain sole managers of the schools; and (2), if this be so, whether it is necessary that the clerical managers should be appointed for all future time as now, not by popularly elected bodies, but by a Board nominated by Dublin Castle.

I should be the last to deny the inherent right of the Bishops of the Church to whatever is necessary to enable them to safeguard the faith and morals of the little ones committed to their charge; but I should not like to have to defend the thesis that direct control of the schools—implied in the present managerial system—is necessary to enable the priests to exercise their indirect authority. If there is any lesson taught by history it is this, that in the interaction of Church and State, the latter encroaches according as in any nation the religious sentiment wanes; the lesson of which is that with increase of the secular

<sup>19</sup> *Acta et Decreta*, n. 433.

spirit we may expect to see the Church denied the full and free exercise of the indirect authority she has an undoubted right to assert in many directions. I have not, however, seen this advanced as a reason for claiming direct authority rather than indirect outside the education question, in the hope of stemming the advancing tide of secularism. I doubt, moreover, whether even though the claim to direct authority over the schools succeeded now, it would be admitted long; or that a people who are prepared to maintain in the schools teachers whose lessons or example they have reason to regard as injurious to religion, would continue to endow the clergy with power not to appoint or to dismiss for reasons of faith or morals. As long as religion keeps its hold on the people, they will be ready, in the interest of their own children, to dismiss from their service teachers who can be shown to be of evil character or influence. When they refuse to dismiss on reasonable proof of this, it will be useless for the clergy to strive to retain their hold on the schools. They might succeed by the aid of foreign troops; but I, for one, have no desire to see the day when Irish priests will be dependent, for their hold on the schools or anything else, on the bayonets of the Saxon.

What is wanted, in my opinion, is a system of education which will be national as well as religious: national, while securing their rights to aliens resident here, as also to such residents as may crave a closer union with Britain; and religious, in so far as any considerable section of the people may want religion in their schools. I regard it as hopeless to expect the schools to be broadly national in that sense, as long as the controlling body is nominated by the British Government. Hence I would have the Board of Commissioners, or whatever the central body may be called, immediately or mediately subject to a really effective Irish popular control. And as I regard such centralised popular control as highly dangerous,—witness what has happened in France,—I should like to see it held in check by local bodies, popularly elected and endowed with real power which they would be slow to resign at the bidding of any central authority. I would depend on the people—the local people—ultimately. Wherever they maintained schools which children

could not attend without loss of faith, I would try to establish private schools; and where these would not be tolerated, I would ask the people to refuse to send their children into danger, and if pressed to go to prison. A considerable body of people can never be coerced for long by injustice of this kind, if they have in them a touch of the spirit of the martyrs. When the members of any church or nation have come to be so much afraid of bullets, metallic or moral, as to resign their public rights for fear of meeting them, they may bid good-bye to freedom.

I have heard it argued that if the schools were to pass under local lay control, Catholics would suffer grievously over a great part of Ulster, where the local bodies are Protestant of so benighted a type that it would be vain to expect them to appoint Catholic teachers for Catholic children. That, however, is a game at which two parties could play; if it were attempted in Ulster, pressure could be applied in other places, and would be pretty sure to result in fair play being given all round.

I am not so optimistic as to hope that by adopting a system of popular, and especially local, control of the State schools, we should effectively provide against all possible danger to the faith and morals of the pupils; or that the local bodies could be always depended on to be guided in these matters by the advice of the Church. I am prepared even to admit that the conflict between Church and State in Ireland, which so many regard as inevitable, would be hastened rather than retarded by the adoption of a system of popular control of the schools. It is not possible, as far as I know, to avoid these conflicts altogether; we can only hope to minimise them. Hitherto—fortunately, in one sense—they have not been in Ireland between the Catholic Church and the people, seeing that the people had practically no power, but between the Church and the English government. The conditions that made that state of things possible are passing away; the Irish democracy are fast becoming masters in their own land, and when they do become masters it is with them that any conflict there will be must be waged. No doubt we hasten the day of trial by every instalment of power they receive; but is that the greater or the less

of the dangers before us? Shall we assist in keeping them out of their inheritance lest they should abuse it? I should not hesitate to do so until they had grown up; but have they not reached manhood? Is not this the basis of the whole demand for Home Rule, which we support? By treating them as children we may help to keep them out of their inheritance for a time. I have my doubts whether that makes for character or manliness—qualities which it is our primary duty, as clergymen, to foster in them; and I fear very much that when ultimately they come, as they must, into their own, they may not be filled with gratitude to those who may have helped to keep them too long in tutelage. We may lose—are certain to lose—by trusting them; but, in my humble opinion, we are pretty sure to lose much more by not doing so but leaning on their and our traditional enemies.

Certain eminent Catholics, as we know, were regarded as half infidels for advising the Church to make terms in time with the democracy of France. The conservatives secured delay, but at what a cost. Therein is a lesson for Catholics the world over.

WALTER MACDONALD.

ST. PATRICK'S COLLEGE.  
MAYNOOTH.

## THE WAGE-CONTRACT AND STRICT JUSTICE.

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The fair and able review of "A Living Wage" which appeared in the July number of the BULLETIN<sup>1</sup> touched upon some fundamental principles of justice in the matter of wages. To bring, if possible, these principles into clearer light, the following observations are submitted:

1. The reviewer declares (p. 472) that wages have two ethical regulating factors, namely, the decent support of the laborer as ultimate, and the economic value of the work as proximate factor. Now, "the economic value of the work" means either the market rate of wages, or the market price of the finished product of the work. I have admitted that the price of the product is the proximate determinant of wages, inasmuch as I have contended that when it is insufficient to furnish the employer with a decent livelihood and also with the means of paying a Living Wage, he is not obliged to give such a wage. Moreover, in the final chapter of the book it is asserted that remuneration in excess of a Living Wage, must be determined by many elements, among which is the value and amount of the product. Hence the difficulties which the reviewer proposes at the top of page 473 do not affect my position at all. If, however, by "economic value" he means the market rate of wages, I do not admit that it *of itself* is an ethical determinant of wages, either ultimate or proximate. In this view I believe I am at one with Doctor Sauvage. For he would hold, I think, that the market rate has ethical significance only inasmuch as it expresses the "communis aestimatio" of what is just; or in so far as it indicates the selling price of the product: in either case he would not regard it as a complete measure of justice if it were less than a personal Living Wage.

2. On page 474 we read: "It seems, however, that strict commutative justice is respected when the wage paid is proportionate to the economic value of the work done, and this

<sup>1</sup>See *Catholic University Bulletin*, July, 1907, pp. 470 ff.

economic value is adequate to the personal efforts and needs of the laborer." This statement is based on the theory that strict justice requires and is satisfied by an equivalence between work and pay. According to the reviewer, the wage ought to be equivalent not merely to the work taken *objectively*, apart from the personal efforts and needs of the laborer, but also to "the preservation and development of his personality." For his work is "a human effort in which his personality has a share. With his work the laborer gives, so to speak, his whole life, his intellectual and moral as well as his physical forces to the service of his employer." But the development of personality includes the means of living as the head of a family: how then can it be maintained that the wage need not be equivalent to this demand of personality? The moral and intellectual forces which the laborer expends in his work require for their proper support, comfort, and development the state of marriage. Does not strict justice demand that the wage should supply these normal needs? No, answers Dr. Sauvage; for "his work as the immediate object of the wage-contract, is in no way affected by that circumstance." Nor, I would reply, by the circumstance that he ought to contribute to the support of his church, to possess books and other means of mental nourishment, to lay by a sum for the time of sickness and old age. Yet Dr. Sauvage would admit, I am sure, that all these needs come within the scope of a decent personal livelihood, and ought as a matter of strict justice to be met by the remuneration. If strict justice binds the employer to take account of these conditions, which are "of no advantage to him," why does it not oblige him to give a wage adequate to those needs of personality which are satisfied only in the family life? The difference between the two classes of needs is of degree only.

As was pointed out in Chapter VI of "A Living Wage," the "equivalence theory" compels an arbitrary interpretation of the term "work," or "value of work." In the purely objective sense of a certain amount of utility created by the laborer, work finds its equivalent compensation in the market rate; but this is often less than a personal Living Wage. If by work we mean the created utility, plus the human energy expended

in creating it, the equivalent wage would be that rate which would enable the worker to replace this energy; that is to say, any sum by which he could continue to perform the usual amount of work, and live out a normal span of life. Dr. Sauvage's principles and reasoning seem at one point to force upon him this conclusion, for he says that the contract considers the laborer "primarily as a person able to furnish a certain amount of work for which he will receive a wage adequate to its value and to *his needs as a laborer*" (p. 474; the italics are mine). Of course, he would repudiate this interpretation and this doctrine, and insist that the remuneration must be equivalent to the maintenance of the laborer not merely as a working machine, but as person having moral, religious, intellectual, and social needs. Finally, if the term work be made to include created utility, plus expended energy, plus the claims of a personality which is so involved in the work that it cannot obtain adequate development except through the wages received for the work, then the right to a personal living wage is shifted from the principle of equivalence between the things exchanged, to the principle of the dignity of personality. Any reasonable interpretation of the former principle is satisfied when the pay is proportioned to the utility produced and to the inconvenience and waste incurred in producing it. If the claims of personality are introduced into the equation their presence there cannot be justified by the nature and terms of the contract alone; recourse must be had to the principle of personal dignity, and to the fact that the contract renders the maintenance of personal dignity impossible except through the medium of wages. Moreover, it has been already pointed out that the claims of personality which have to do with the family life are essentially as urgent as those which refer to purely individual development.

The reviewer maintains that, since the laborer's duty of developing his personal life rests directly upon him as an individual, while the duty of rearing a family falls directly upon the race and only indirectly upon the individual, the right to a family Living Wage is less valid than the right to a personal Living Wage. According to my view, however, these rights

are based, not on corresponding *duties*, but on the *rights* respectively, of becoming the head of a family, and of developing the individual life.

3. Nevertheless Dr. Sauvage admits that the laborer has a natural right to a decent family wage, but denies that this right is based "on the work-contract between the laborer as such and the employer as such. It is based on the relations which exist between the laborer as a member of society, as a member who fulfils the duty of head of a family, on the one side; and on the other side, the employer, as another member of the same society, . . . is the chief agent relatively to his employes of the support that society is bound to procure to each one of its members" (p. 475).

Taking "society" to mean the community as an economic social group rather than as a political society, or the State, I can accept the preceding paragraph in its entirety. More than once in "A Living Wage" the assertion is made that the right to a Living Wage, both personal and family, holds against the members of the industrial community in which the laborer lives; and that the obligation of the employer to pay this wage is a reasonable outcome of his position in the economic organism, as owner and distributor of the social product. With the reviewer I admit that the right to a family Living Wage is not wholly based on the work-contract *directly*. The claims of justice springing directly out of the contract are satisfied when the wage is in proportion to the utility created (as measured, if you will, by the market rate) and the vital force expended. Here we have an equivalence between the things exchanged, a rough fulfilment of the condition that the gains should be equal on both sides. When this wage is less than the amount required to maintain a family, the laborer's right to the difference arises out of the contract *indirectly*. Through the contract the laborer complies in a reasonable degree with Nature's universal law of work; through the contract likewise, the employer gets possession of a product from which a family Living Wage can be paid. Therefore, the laborer's right to this wage *springs* partly from the contract, partly from his personal dignity, partly from his compliance with the law of

the work, and partly from the employer's resources as possessor of the social product.

Hence the employer's obligation (both in regard to a personal Living Wage and one adequate to the maintenance of a family) derives partly from his function as a *distributor*. On account of this function, his general obligation of so using the resources of the earth that his neighbors will find no unreasonable difficulty in obtaining a decent livelihood therefrom, is converted into the particular obligation of giving a family Living Wage to those of his neighbors who stand to him in the relation of employees. From this point of view, the employer's obligation and the laborer's right may appear in the category of social justice, or even of distributive justice. As the distributor of social products and opportunities, the employer is bound to apportion them between himself and his employees in such a way that the shares obtained by the latter will be in accordance with their natural rights to the common bounty of nature, and with the requirements of reasonable life and development.

Since this distributive function of the employer is not formally civil or political, since it would attach to him in the absence of civil government, its inclusion under the head of social, or distributive, justice is chiefly a question of language. I see no objection to this manner of speaking, provided that the right to a family Living Wage and the corresponding obligation on the part of the employer be placed in the category of strict justice also. A right or a transaction may be the object of both kinds of justice, as, for example, in the matter of public taxes. When a relatively excessive amount is imposed upon any citizen, not only distributive but strict justice is violated. Although the right to a family Living Wage is not based entirely upon the contract as such, it is nevertheless a strict right and involves the obligation of restitution. Contracts are not the only source of strict rights. The right to liberty, to marriage, to a portion of another man's goods in time of extreme need, even the right to fair treatment in the making of contracts, all have their basis not on contracts but on the dignity, worth, independence, sacredness, of personality.

This doctrine that the employer's obligation to pay a family Living Wage is partly the concrete form of his general obligation "to use the goods and opportunities of the earth in such a way that his neighbors will find no unreasonable difficulty in getting a decent livelihood therefrom," is in principle neither new nor unique. It is merely an application of the truth that all men have a right to live, and so far as practicable, to live decently from the bounty of nature. It is implied in the "common," as distinguished from the private aspect of all property. It is contained in the far-reaching principle laid down by St. Thomas: Property should be *owned* privately, but the *use* of it should be common, so that all may be supported from its resources. It is essentially the same as the principle which impelled some of the Popes of the Middle Ages to authorize the needy to occupy and till a portion of certain estates that the owners would neither cultivate themselves nor let on reasonable terms to others; which forbids the first occupant of land to take an unreasonably large amount; which forbids the manufacturer or the merchant wantonly to destroy property that is essential to the sustenance of the community; which forbids the monopolist to exact excessive prices or to obtain excessive profits; and which forbids the possessor of superfluous goods to drive away his neighbor who is in extreme need. In a word, the doctrine under consideration is merely a particular implication of the *social* side of wealth and property.

A word as to the non-industrial employer. The obligation, for example, of the owner of a private automobile to pay his chauffeur a family Living Wage, has not the social significance that attaches to the obligation of the manufacturer with regard to the automobile makers. The labor of the private chauffeur does not benefit the community; the service that the employer obtains cannot be sold; the community has no interest in the contract. Hence the employer's obligation springs wholly from the contract between his chauffeur and himself: directly, inasmuch as the service rendered and the energy expended ought to be fairly remunerated; indirectly, because the chauffeur has performed a reasonable amount of work and is endowed with a personality that is sacred, because the contract

virtually restricts his opportunities of getting a living to his returns from the contract, and because the employer has sufficient of the earth's goods to make these returns the equivalent of a decent livelihood for the laborer and his family. Again, this is but a reasonable determination of the respective claims of both master and servant to live decently from the bounty of the earth.

The reviewer maintains (p. 473) that the normal, not the average, size of family should be taken as the standard in estimating the content of a family Living Wage. This principle is theoretically correct, but I do not see how it could be reduced to practice. The only intelligible interpretation of normal family would seem to be: the family that is not exceptional. In this sense all families of, say, from three to eight children can claim to be normal. Evidently this is not a sufficiently precise measure of the requisites of a decent livelihood. Hence I adopted the standard of the average family, which is feasible, and, so far as I can see, is a reasonable equivalent of or substitute for the normal family.

JOHN A. RYAN.

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## NOTES ON EDUCATION.

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### THE EDUCATION OF OUR GIRLS.<sup>1</sup>

After the long night of uncertainty and self-distrust in the unequal struggle for recognition of our schools, a light breaks at last along the educational horizon and ushers in the promise of a new day. What this means to them and to the vast body of faithful workers in pedagogical fields, no one outside the ranks can fully understand; for no one else realizes the disappointment of the Catholic teacher seeking to know the attitude of the Church on questions of paramount importance in the schoolroom, and finding so scanty a literature from Catholic sources.

To one who possesses a pedagogical library, or even a small collection of books on the science and the art of teaching, the truth most frequently and forcibly brought home is the lack of Catholic writers on these subjects. Hence the delight with which teachers will welcome what promises to be the beginning of a series in Catholic pedagogy, namely, *The Education of Our Girls*, by Dr. Thomas Edward Shields.

It is fitting that the Catholic University should supply this need in our literature, since it will best fulfill its destiny not only by guiding its graduate students over the road to knowledge, but even more so by reaching out a helping hand to those entrusted with the care of elementary and secondary education—the teachers through whom the University comes in direct contact with the people at large.

The scholarly preface from the pen of Cardinal Gibbons to this timely little volume is real literature and deserves to be incorporated in every review of the work, as it succinctly sets forth the aim and purpose of the author, touches upon the vital

<sup>1</sup> *The Education of Our Girls.* By Rev. Thomas Edward Shields, Ph. D. Benziger Bros. New York. 1907. Pp. 299. Price \$1.00 net.

interests at stake, shows the method employed by Dr. Shields in expounding his theories, and suggests how these can best be attained practically.

The Catholic Sisterhoods owe His Eminence a debt of gratitude for the sympathy with which he speaks of their work in the cause of Christian education, and the promise he holds out to them of "that scientific training which only the University can give." This from the Chancellor of the Catholic University means much.

Perhaps the statement that the Catholic teacher has no professional literature at hand may seem too sweeping. The reviewer knows full well that Bishop Spalding, Augusta Drane, Brother Azarias, Brother Constantius and others have contributed various books and papers on the subject of education. But these touch more or less upon special phases of the function of teaching and do not give the broad sure grasp that one needs in handling big issues. We must create a pedagogy. It seems strange, to say the least, that there should be no scientific exposition of the educational spirit and work of the Church who, like her Founder, has been primarily a teacher, and who, for the past twenty centuries, has taught her vital truths by the very methods which modern scientists now approve.

In the book under discussion we find the beginning of a Catholic pedagogy. The author speaks as one having authority. The table of contents gives a fair idea of what the reader may look for, but every chapter is pregnant with material enough for a separate volume. The titles which are particularly attractive,—The Grading of School Children, Co-education and Marriage, The Vocations of Women, Domestic Science, and the Woman's College of the Future,—show a wide range of subjects which forecast a mental feast, nor is the reader disappointed, for the book is not willingly laid down until finished and it is with regret that one turns the last page. But the volume will not be lost on the shelves of a bookcase nor set aside in a library; it is one of those that a teacher keeps within reach on her desk; a *vade mecum* which she may consult at any time.

That the education of our girls is a problem—and a very serious problem—in these days of materialism, feminism, and so-called advanced thought, no one who has kept in touch with the times can fail to see. And those having at heart the best interests of the sex upon which rest the best interests of the future of home and church, are the first to realize that only such education as fits our girls for the battle of life—not that waged in the open arena but a severer one fought out in the privacy of the hidden life, against luxury, ease and selfishness with the aid of self-restraint and hope and faith—is worthy of consideration!

Nor is our country alone in facing this educational crisis. The woman question is not peculiar to our time or nation. During the past few months, magazine articles bearing upon different phases of the subject in France, Holland and elsewhere, have appeared. Prof. P. J. Blok's paper in the Dutch Review "*Onze Eeuw*" as quoted by *The American Review of Reviews* is similar in thought to some of the arguments put forth by Dr. Studevan in *The Education of Our Girls*. "Girls should receive education adapted to girls, a training based particularly upon the functions they will be most likely to be called upon to fulfill during life. There are to-day a number of positions, many more than formerly, which are acknowledged to be fitted for women as well as for men. Let girls be trained with a view to accepting such positions. Let this training obtain during the preparatory studies particularly, amid surroundings adapted to the girls' requirements. Primary and grammar schools for girls, academies and colleges for women,—these are what is required, rather than extension of woman's attendance at the universities."

The Professor thus sums up the whole matter:

"In my experience woman is neither physically nor mentally the equal of man. By this I do not mean that she stands lower than he. She is simply different,—different in body and mind. If modern feminism should set itself the task of investigating just wherein the differences between the two sexes lie, and not how far they must lead to a difference of activities, feminism might, in my humble opinion, become as great a

blessing to humanity as now by its frightfully exaggerated zeal in an opposite direction it is in danger of becoming a curse." <sup>2</sup>

No great issue ever sprang into being over night. It is no sudden growth. It slowly accumulates strength and argument; it strives steadily for recognition. If at first it is kept in abeyance through prejudice, false reasoning, or any similar cause, it will follow the laws of growth and come into its own. The question that agitates the circle gathered around the open grate in Miles O'Brien's home during the chill winter evenings, is not new; it has been a vital one since the days of Plato and Aristotle, Musonius, St. Jerome, Fenelon and Dupanloup. The position of dignity and trust denied to woman by the pagan philosophers was more than given to her by the Great Teacher who recognized and uplifted the sex of His mother. It is not likely that His followers would deprive woman of her natural inheritance; and so we find woman's field of usefulness widening into an apostolate even in the days of St. Paul.

That these grave questions could be handled so delicately and discussed so thoroughly from the various viewpoints of the disputants, seems incredible. And yet in the easy, familiar speech of a cultured family and a few professional friends who spend an evening together every week, we have the most vital truths and perplexing problems of to-day robbed of their formidable technicalities, presented in pleasing, graceful English, made a permanent piece of literature, not through the rigid forms of lecture or essay, but through the fast disappearing art of conversation.

The discussion is lively and fascinating; there are occasional flashes of wit, a genial humor at times, a logical sequence always, and a far-reaching philosophy. The reader is drawn into the circle at once and inevitably finds himself taking sides in the argument as his own views come up for discussion.

The book is full of charm—from the preface to the last word the interest never flags. Dr. Shields knows whereof he speaks, which is not surprising in a teacher of psychology; but it is surprising that he should so deeply interest his readers whether

<sup>2</sup> *The American Review of Reviews*, pp. 627, 628, November, 1907.

they believe in segregation or coeducation, competition or co-operation, the social claim or the family claim. His clearness in handling the various subjects is refreshing, and it was a happy thought that made him decide upon the argumentative form. The author has carefully avoided all overwrought feelings, strong prejudices, and the attitude of a partisan, thus giving a splendid object lesson in the manner of conducting a discussion, and of bringing home more forcibly the truths involved.

The work is so rich in good material that it lends itself well to citation but the difficulty is to make a choice. So many passages carry a message of encouragement to overworked teachers, a promise of better things to the worthy ambitious, a belief in the ideals for which we stand, a word of praise for the good work done under difficulties, that the reviewer is in danger of quoting the book in its entirety.

Aside from settling many vexing problems that face a teacher at every turn in her work among young women in the secondary schools the volume will be invaluable for its presentation of the question of vocation in a dignified, logical way that will appeal strongly to the noblest aspirations of the youthful heart and mind. In the chapter on The Social Claim, philanthropic and educational work, as done either within or without a community, is set in a new light with an attractiveness that should draw to the ranks of our teachers, and especially of our Catholic religious teachers, the most gifted of our young women. The chapter on Coeducation gives eminent authorities on both sides —men who have practical experience.

The Cardinal closes his preface with this sentence: "To the faithful teachers who are now striving for the betterment of the schools and to those Catholic young women who are seeking the path which the Master would have them pursue I earnestly recommend this book, its reasoned out conclusions and its useful suggestions." We cannot say more than this.

Let us hope that this charming treatise is but the first in a long series of pedagogical literature edited by our Catholic professors and teachers.

It is a good sample of the bookmaker's art; it is singularly

free from typographical errors; it is a handy volume; paper and print are agreeable to the eye, and it possesses a complete index which is such a valuable help to the busy teacher.

SISTER ANTONINE.

HOLY CROSS ACADEMY,  
WASHINGTON, D. C.

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FROM OUR TEACHERS.

**In what ways do the higher activities of the mind that occupy the foreground in school depend upon the normal functioning; first, of the underlying nerve currents, and secondly, on the body of inherited adjustments? What important instincts are disclosed in the lives of children between the ages of six and twelve?**<sup>1</sup>

"It is the function of the nervous system to secure appropriate responses to incoming stimuli." This being true, how necessary it is that the nervous system be in a normal condition in school, where the higher activities of the mind,—attention, memory, and reason,—should be in constant play.

On the physical side, attention may be defined as nerve tension, and nerve tension means an expenditure of energy in nerve cells. As a rule, parents and teachers have not given enough thought to the physical accompaniments of attention. Tense voluntary attention will tire the strongest brain and will soon demand either rest or a change in the direction of attention. Frequently the latter is better than mere vacuity of attention. "Not only mental labor, but work of any kind tends to use up the stored energy in the nerve cells and to bring on fatigue."<sup>2</sup> And Professor Donaldson says: "In the last stages of extreme fatigue it is the nerve cells, and not the

<sup>1</sup> Shields, *Correspondence Course on the Psychology of Education*, Lesson xviii, Questions 2 and 3.

<sup>2</sup> Halleck, *Education of the Central Nervous System*.

muscles, which are exhausted." It has also been demonstrated by experiment that the brain is in a more energetic condition at certain times of the day. So if we wish to obtain the cream of mental energy and attention for certain productions, we must profit by these considerations in our own life and in the school-room. Attention is not only affected directly by the condition of the nervous system; but also indirectly by the action of the respiratory, digestive, circulatory, and excretory organs. No child who is ill can give effective attention to study.

Many facts go to show that the basis of memory is the nutrition of the nervous system. If our appetite is poor, our memory is poor. "A skimmed milk diet will be likely to furnish only skimmed milk thoughts." After the nutrition of the body has suffered through indigestion or a fever, the memory is always impaired. But it is likewise true that to be in the best condition to receive nourishment the nervous system must be exercised to a reasonable point of fatigue.

Reason, the noblest faculty of the mind, the goal of attention and memory, is so dependent upon the proper development of these faculties that what has been said in their regard applies with equal force to reason.

## II.

From the teacher's point of view, the following seem to be the most important of the instincts disclosed in the lives of children between the ages of six and twelve: fear, love, imitation, curiosity, ambition, ownership, and constructiveness.

The full fruitage of these instincts will naturally be reaped by each individual when his mind has been developed and his reason has gained the power to control them for noble purposes. Even when he has reached this power of control, the life of instinct is not lost but disguised.

As man is a social being, and as all children do not exhibit these instincts in the same degree, a child's later social tendencies may be foreshadowed. A noble and useful social life may be predicted, if his love is directed to worthy objects,

his fear towards a horror of wrong doing; if he has the best examples and the highest ideals to guide him in his imitation; and finally if his curiosity, ambitious impulses and constructiveness are wisely directed towards self-respect and an earnest desire to help others and to do his share towards the betterment of mankind.

Sr. M. INEZ, O. M. C.

IRONWOOD, MICH.

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1. **What kind of attention, voluntary or involuntary, should dominate in good study?**
2. **When should the teacher teach the art of study?**
3. **What means should he use?**
4. **How will his success in teaching this art affect the discipline of the school?**
5. **What effects is it likely to have on the character of the pupils?**<sup>1</sup>

We are told by Dr. J. P. Gordy that our entire mental life is controlled by attention. "Every intellectual work is begun, is continued and is sustained by attention, either voluntary or involuntary." Voluntary attention is that which results from the influences exerted upon the mind, not by the thing attended to, but by the knowledge of its relation to something else that attracts the mind in and of itself. Involuntary attention is that which results from the influence exerted upon the mind by the thing attended to in itself. Involuntary attention is either instinctive or controlled according as it is the result of impulse or of intelligent application of the mind to the thing attended to. Controlled involuntary attention should dominate in good study and voluntary attention should act as a means to attain this spontaneous attention. It is hard to make any progress when constantly strained by the effort required to keep up voluntary attention for some time, but, when the mind is captivated or influenced by the truth it endeavors to grasp, because of the interest in the truth itself, then the

<sup>1</sup> Shields, *Correspondence Course on the Psychology of Education, Lesson II.*

mind becomes enthusiastic, active, and energetic—attention becomes spontaneous and greater progress in study is made.

Besides, study is most fruitful when our attention possesses the following qualities: when it is prompt, direct, sustained and exclusive. Voluntary attention is not always prompt since it is the result of other influences than those which come from the thing attended to; it is seldom direct, since it depends on secondary considerations; nor is it constantly sustained, because it requires ever renewed effort; it is wanting in exclusiveness, since the matter attended to is not in itself the influence that causes it.

Dr. Gordy says: "To attend voluntarily, we must perceive relations, and to perceive relations, takes time, experience and development." Professor Roark says: "The power to hold the mind steadily to a line of work is characteristic only in the most highly trained and disciplined intelligences." Hinsdale says: "If the will must exert itself every time an act of attention is called for, the mind will soon tire out, because the vigorous action of the will is an operation which involves much waste of nerve and brain force. The mind cannot by sheer force of will or 'bearing on' as it is sometimes called, cling to any matter, hour after hour or even minute after minute."

It is necessary, however, to develop the power of voluntary attention and to exercise it in our studies. He who is capable of involuntary attention alone, is at the mercy of his impressions. Hinsdale says: "Sustained attention is nothing but a matter of choices or elections of the object chosen. In active attention the will first chooses some object that it deems worthy to be chosen and then it holds this object in the focus of the mind with the help of interest, it can renew the choice once and again and summon interest to its assistance." Therefore, as a means of acquiring involuntary attention we should cultivate the power of voluntary attention; but voluntary attention, to be of value in our studies, must start from interest and result in interest, and interest is the chief condition of involuntary attention. This involuntary or spontaneous attention will enable us to attend to the right thing in the right way. We ought, therefore, to make it dominate in our studies.

This we shall do if we develop certain permanent interests in the mind and acquire through voluntary attention the power to determine at any particular time the interests by which the current of our thoughts shall be directed.

The phrase "art of study" means, says Hinsdale, "firstly, personal skill or practical ability in carrying on studies, and secondly, study as a subject of investigation consisting of its own peculiar method and rules." As soon as the child is able to learn and comes in contact with the teacher in the school-room, then should the practical part of the art of study be brought into play. As the child proceeds through the grammar grades, more and more of the practical part of the art must be taught him. But the art of study as a reflective art should be taught at a later period when the student is able to grasp its meaning and its importance. Rules are for the information and guidance of teachers and not for the immediate use of beginners. The pupil must learn to study by actually practicing it. The child learns how to learn by actually learning; he cannot acquire the art in any other way. Therefore in the first stage of the pupil's development instruction in the art must run in the line of the pupil's work,—it must blend with the daily exercises of the school. Cardinal Manning has truly said: "During the early period of our life the potentiality of our intellectual nature is elicited by the will of others." John Locke says: "Children are not to be taught by rules which are always slipping out of their memories." These various remarks are conclusive.

The pupils who follow good methods of study gradually learn by doing and are initiated unconsciously in the principles of the art of study. But as Hinsdale says: "The time comes when it is necessary and advantageous for the pupil to enter upon the second stage of the art of study, that is, the formal or reflective stage, then the pupil is taken into the confidence of the teacher who explains to him in some measure the processes that he has been mastering by practice and the rules that govern them."

It is hard to state just at what age the pupil arrives at that stage: some pupils develop faster than others. It seems to

me that when a pupil of normal development has attained his sixteenth or seventeenth year he may be given some of the formal rules of the art of study in the way of tentative guidance and then be gradually initiated in the principles of the best methods of study. During this period, however, the teaching of the art of study should be limited to the more mechanical and practical part of the method, for Hinsdale says: "Study as a reflective art cannot be mastered until the pupil is furnished with the main facts and principles of psychology and of logic, although he may and should be an excellent student before that time, practically well instructed in his art."

### III.

The definition of the art of study as given above suggests the means to use in teaching it. The teacher must begin by endeavoring to become himself an expert in the art; then he should guide the child unconsciously in the best methods of acquiring knowledge and lastly he may enunciate the principles that govern his art. That teacher will best succeed in teaching the practical part of the method of study who is best acquainted with the principles of the formal art of teaching, for practice must be intelligent and must be conducted according to right method. "Mere mechanical guiding no matter how long continued will not bring perfection." The teacher of the lowest grade must give as much attention to his pupils' efforts to learn their lessons and must be as careful to look after the habits of study they are forming as the teacher of the highest grade. Throughout the grades, the intelligent teacher will ever be on the watch to discover the pupils' incorrect way of doing things, to show them the better way, and so, by hint, suggestion, and encouragement, hasten them on their road. He will cite an example here, correct a fault there, suggest a few rules, and so on, till the pupils learn how to learn by actually learning and how to study by studying. When the time comes for the pupil to enter on the formal or reflective stage of his art, the teacher will

take him into his confidence and explain to him, in some measure, the processes he has been mastering by practice and the rules that govern them. Then the student will begin to consider his studies in relation to his own mind and thus become somewhat self-conscious. Sometimes, as Hinsdale says, the pupil may in some measure anticipate the teacher and attend to the simplest things of method. He will discover that there are rules that have practical value, or he may find, for example, that he does not get on with his studies when he is over-interested in external things; when he is disturbed by noisy companions, or when he has attempted more than he can do or higher things than he can master. These discoveries will more or less influence his mind, direct his efforts, and control his work, and so his art of study will pass unconsciously into the second stage. At that time it is the duty of the teacher to facilitate his passage and to guide him into the correct method of study.

#### IV.

Good order involves impression rather than repression: it does not consist in coercion from which result merely silence and the vacant gaze of painful restraint. It proceeds from the steady action of an awakened and interested intellect. "By discipline," says Curry, "we understand the application of the motives which prompt the pupil to diligent study and good conduct." The teacher who has built up a correct method of study in his class need not have recourse to any other incentive to right conduct and orderliness among his pupils. On the contrary, the teacher who has failed to impart such habits is forced to have recourse to incentives of a lower kind and he is sometimes even obliged to resort to quasi-immoral incentives, such as coercion, punishment, prizes, competitions; all of which result in habits of deceit, ambition, or crushed-out individuality in the child. Emerson E. White says: "The moral efficiency of school discipline depends primarily on the character of the motives by which the ends are secured." It follows from this that the higher the nature of the motives that the

teacher uses to secure discipline the better the nature of this discipline; if the motives are high and worthy the power of the will for virtuous conduct is correspondingly strong and efficient. Motives or incentives to right discipline may be classified as natural or artificial; natural motives are better than artificial motives. Among the natural motives or true ends of school behavior are, according to Dr. White, the following: "a) desire for good standing; b) desire for approbation; c) desire for knowledge; d) desire for power; e) desire for self-control; f) desire for future good; g) the sense of honor; h) the sense of right; i) the sense of duty." Now, the best of these motives are fostered by the interest which the child brings to his class-work, which interest can be acquired through his acquaintance with the best methods of study.

Furthermore, the pupil who has acquired the art of study has means at his disposal to satisfy that craving for knowledge which we all know to exist in the soul and which we know to be just as strong as the craving for food in the body. The pupils' natural craving for knowledge is the chief means of securing good discipline. It is a constant spur to dutifulness, to diligent application and to successful efforts in the school-room. Now, as Dr. White says, "This desire for knowledge is made effective as a school incentive by natural and true methods of teaching. The mind craves knowledge. Knowledge is the product of the art of knowing." And I would add in conclusion, the art of knowing is the product of the art of study.

Character, considered in its integrity, may be said to consist in three things: high ideals of life, power to make the necessary moral effort to attain such ideals, and the possession of good moral, intellectual and physical habits. It is the endeavor of every true teacher to build up and strengthen the character of his pupils, and if he does not accomplish this, his work is a total failure. The Catholic teacher can present to his pupils the highest ideal of moral perfection. "Be perfect as your heavenly Father is perfect." Ideals alone, however, are not sufficient. Father Guibert says: "The moral lever does not consist only in a clear view of the good, the beautiful, and the true; how many wills have remained weak notwithstanding a

clear vision of high moral ideals. These are insufficient barriers to growing passions.”<sup>1</sup> A careful training of the will of the child by the cultivation of good habits will give him the power to make the moral effort to attain his ideals. Bishop Spalding says: “The ideal of education, and which the teacher must never forget, is human perfection. The means by which it is approached is self-activity. We are men in so far as we are self-active. It is that makes us capable of thinking, observing and feeling; it is this that gives us power to speak, to do and to control our actions. It is by rousing us to self-activity that God and nature work upon us, and it is by doing this that the teacher educates.” It is hardly possible to over-estimate the effect upon the character of the child which the early formation of good habits has. Buisson says: “We must not disdain the infinitively small of the details of school life and ask contemptuously what if one lesson be ill learnt, or ill taught, or one duty ill done: these nothings are the dust from which time makes a solid rock of sterling character. There is no act in the child’s life which does not leave some trace, not one which may not be the beginning of a habit, not one which does not have an appreciable weight in the balance in which are weighed the imponderable elements of a character, and therefore of a destiny.”<sup>2</sup>

Among the many good habits in the class-room that will tell upon the child’s character are the intellectual ones, which, though secondary and subordinate to those called moral habits, yet are very closely connected with and well-nigh equal to them as means towards the formation of the character of the child. The first intellectual habit is the habit of the love of study. This love can be attained only through an acquaintance with the art of study. Dr. White says: “It is therefore fully conceded that all good teaching has a potent moral influence. Few adults are unconscious of the influence, salutary or otherwise, exerted upon their character by their school training, and the habits of study and research which they cultivated in

<sup>1</sup> Guibert, *Le renouvellement religieux*, p. 101.

<sup>2</sup> Buisson, *Lectures on the Education of the Will*.

the school-room." We are what we are by reason of what has gone before; details of apparently little value in themselves often have the most vital significance. The small peak protruding above the water may seem a trifling impediment to a ship but beneath the surface is a mountain of consequences and the ship, very wisely, sails round it. If the child be guided by the intelligent teacher to steer his mental bark from the many obstacles in the way, over which so many have made shipwreck, if he be taught healthy methods of study and if he be guided in the principles of the art of study, his faith in the priceless worth of intellectual power will have been awakened and confirmed. Henceforth, he may turn his energies to the life-work of his self-education and he will become self-active in learning and doing what is the true, the good and the beautiful in his private and in his public life. His character will become manly, intelligent and moral.

BROTHER PHILIP.

LA SALLE INSTITUTE,  
NEW YORK CITY.

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Query:—"Do instincts exist for the benefit of the race or for the benefit of the individual?" We should like to have this question answered by you, for we cannot find an answer to it. Can human instincts be suppressed as easily as animal instincts? Can an instinct be entirely suppressed in a human being? Do instincts determine habits?

SISTER ROSE, O. M. C.

RHINELANDER, WIS.

From a careful perusal of Lesson XIV you will find my answer to your first question. Instincts have often been defined as race habits. They are certainly the result of race experience continued through many successive generations. Back of each well organized instinct there is the pressure of numberless generations fighting for their place in the world and holding fast by each advantage gained. It is clear, therefore, that instinct is racial in its origin and that it must exist

primarily for the benefit of the race. It benefits the individual, of course, but only in so far as this benefit is at the same time advantageous to the race. In the slow advance of the race to higher planes the interest of the individual is lost sight of. Multitudes are sacrificed and the cost not counted, provided some slight advance of the race is achieved.

Instincts do, in a measure, foreshadow habits, but the foreshadowing is very uncertain. As you say very truly in one of your papers, the inherited equipment of reactions is necessary to the beginning of mental development, but this development may proceed along lines widely divergent from inherited tendencies and may soon completely overshadow and conceal the instincts which were functional in the initial stages of development.

An instinct may readily be suppressed on its first or second manifestation, but if it is allowed to develop into a habit through repeated functioning in the individual, it will soon be found exceedingly difficult to eradicate it. The time, therefore, in which an instinct may be suppressed cannot be stated in terms of years, or rather in the years of a child's life. Its confirmation or suppression usually depends upon the first few days of its manifestation. If it be denied expression in its initial stages, the nerve current may readily be turned into other channels and after a while it will be difficult or impossible to revive the instinct. Now, as instincts do not appear at any precise age—they vary several months and sometimes several years in the time of their first appearance—it is difficult to make any general statement concerning the time best suited for the confirmation or suppression of any given instinct other than that suggested above.

Human instincts may be suppressed as a general thing with far greater ease than animal instincts. There are two obvious reasons for this. First, human instincts, for the most part, are inherited in a partially atrophied condition; it is this that gives scope and possibility to the educational process. The animal instincts, on the contrary, are inherited in a fully developed condition and hence their suppression is usually very difficult, yet some of these instincts, as has been pointed out in

Lesson XIV, may be suppressed by denying them appropriate expression in the phase of mental development in which they first appear in individual life. The second reason why it is easier to suppress instincts in men than in animals is to be found in the greater development of man's intellectual power. Many motives may be brought to play upon man's actions through his intelligence that would have no effect whatever on an animal's conduct.

Yes, I think any particular instinct may be entirely suppressed in man. That is, if you mean by "entirely suppressed" that the instinct never functions. Of course, if you consider instinct as something structural, as a brain record of race experience, it never can be wholly suppressed. When I say, therefore, that an instinct in man may be entirely suppressed, it is evident that the reference is to a functional inhibition and not to a structural modification. In this sense almost any human instinct may be partially or wholly suppressed if it be dealt with properly and at the proper time.

It may be well to remark here that the parent and the teacher are much more concerned with the methods of confirming and developing instincts than in finding out ways of suppressing them. While it is entirely true that the changed conditions of the present may at times render it desirable to suppress some instinct which in simpler primitive conditions tended to strengthen race life, it must not be forgotten that the great fundamental instincts and by far the greater number of instincts of a secondary character are still beneficial both to the race and to the individual. Indeed, no habit is ever vigorous that is not rooted in instinct. No character is ever strong or secure in its development that does not rest on the sure foundations laid down by the experience of the race.

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**The Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association<sup>1</sup>** is a splendid volume of more than four hundred pages. The intrinsic worth of the material presented gives it an edu-

<sup>1</sup> *Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association* (Columbus, 1907), pp. xiii, 396.

cational value such as to demand for it a place in the library of every school. When in addition to this we remember that it is a full and authentic account of the deliberations of the leading Catholic educators of the United States on questions of vital importance to the interests of all our Catholic schools, we may realize how eagerly our Catholic teachers throughout the country will peruse its pages.

The Secretary General deserves the thanks of all who are interested in the work of Catholic education for the accuracy and thoroughness of this report as well as for the promptness with which it appeared. The main current of thought underlying all the papers and discussions of the Milwaukee Meeting of the Association is indicated in the brief introduction to this report, from which we quote the following: "Under our form of government, the Church has had a prosperous and marvellous growth, which is a living evidence that the well-being of the Catholic Church is compatible with republican institutions. The Church has been free to follow her own spirit and traditions in education. She has had the control of her own children. She has developed a vast educational work in this country, which, under Providence, is the bulwark of her own strength and one of the safeguards of the institutions of our country. The work has been built up at the cost of great sacrifice, but a consideration of the conditions of Catholic education in other countries makes us feel that independence in the all important matter of Christian education is worth all that it costs.

"We cannot be unmindful, however, that the splendid advantages which the Church in this country enjoys in the prosecution and development of her educational work, might easily be wrested from us. Our Catholic educational system is a precious inheritance which we receive from the past, and it should be handed over in its integrity to the future generations; but the maintenance of our advantages and the preservation of our educational freedom require unceasing and prudent vigilance.

"The existence of our system and its future prosperity are dependent on certain important conditions.

"The education which we impart must, first of all, be thorough. Thoroughness of Catholic educational work implies a system grounded on Catholic principles, regulated by Catholic standards, and governed by Catholic ideals. The work done in our schools and colleges should be superior in quality. Our system must abide by the test of results, and while we must show results in secular branches equal to those in other schools, the results will be measured principally in moral character, devotion to our Catholic faith and uprightness of citizenship.

...  
"There is, moreover, an undoubted influence in educational activity, often unconsciously operating, tending toward the elimination of all religious influence, the centralization of educational work, and the state monopoly of education. . . .

"The future welfare of Catholic education is inseparably connected with the welfare of Catholic higher education. If there were no Catholic higher education in America, in a generation there would not be much Catholic educational work of any kind. If the Catholic college were to disappear, it is likely that the Catholic elementary school would soon follow. It is a matter of the most urgent importance to the whole educational system to strengthen and extend the work of our higher institutions of learning, and to develop to their full efficiency our system of Catholic academies, high schools, and universities."

The urgent need of unity in Catholic educational endeavor was voiced by many of the prominent speakers. Archbishop Messmer, in his address of welcome, says: "If I may make a suggestion to the members of the Association, it is this—that in your deliberations you do not lose sight of what I consider to be a very important point, the unity of Catholic education, the concentrating of our forces, uniformity in our systems and in our methods. I think we all should take hold very strongly of the idea that Catholic education in the United States is one; it must be one. There are different parts, different elements. There is the seminary, there is the college, and there is the parochial school, but they are all working for the very same purpose and all concerned in the same great work of educating our rising generation. There ought to be unity in this whole

system; one part ought to be connected with the other, one leading up to the other, so that notwithstanding the great variety, they are all well coördinated with one another in this great educational work. That is the beauty of the work we are undertaking and will be its strength and efficiency."

The President General, Right Reverend Monsignor O'Connell, in his opening address, outlined the method by which the Catholic Educational Association of America was gradually bringing about better organization and closer unity in the Catholic educational system of the United States. "You will remember in the beginning the condition of our educational system in the United States, when we began this work of organization, and we look with pleasure on the difference for the better which you observe to-day. Then it was isolation; to-day it is organization. Then it was separation; to-day it is unity.

"I think the success that has attended the deliberations of this convention has been brought about through the wisdom of the methods hitherto pursued. There were some in the beginning who thought these deliberations were useless unless the body was endowed with the power of making laws. Our deliberations and researches have convinced us that the time is not mature for laws, and that what educators require is information. We have advanced along the path of free, unlimited and courteous discussion, and by that discussion and that courtesy we are arriving at a knowledge of our condition. We have been able to arrive at a unity of feeling, a unity of understanding, and a unity of determination."

The unity and integrity of the Catholic system of education was likewise the central thought in the address delivered before the general session of the Association by the Most Reverend Archbishop of Chicago. "A system of Catholic primary education is already well established throughout the country, and it is the pride of the Church, and the admiration of those outside of the Church. Through the instrumentality of our religious communities, of women particularly, and I am glad to see them so well represented here to-day, this primary system has been developed and perfected to a degree. . . .

"Above this secondary system of education, has been developed with infinite sacrifice a system of higher education in our Catholic universities. This complete and well rounded system of primary, secondary and higher education, from foundation to pinnacle, is Catholic. It is not in any of its parts an annex or appendage of any other system of education. It is throughout, exclusively and thoroughly Catholic.

"What a noble achievement this is! How worthy of all the sacrifice and effort put forth in its accomplishment! Let us then continue to give our whole heart and soul to the work of maintaining, completing and perfecting this system of Catholic education established amongst us. . . .

"Now that it has been brought by work, study and discussion to its present state of organization we must endeavor to keep it aloof from the interference of other systems. It is the only system of Christian education in the land, and it should be preserved from the contamination, which will inevitably follow contact or alliance with the un-Christian systems of education existing outside and round about it."

The papers and discussions throughout the convention manifest a growing desire for the completeness and unification of our system of schools. The proper coördination of the various Catholic educational institutions in the land would add materially to their efficiency. This was recognized by all who took part in the discussions. It was also recognized that our Catholic schools must establish their own standards and provide adequate training for their own teachers. But the demand for the integrity of the Catholic system did not end here. Many expressed the desire for a complete system of Catholic text-books that would in no respect be inferior to those used in the public schools and which would possess the additional advantage of safeguarding the interests of religion. This thought found eloquent expression in the paper on the Educational Value of Christian Doctrine, by Rev. Peter C. Yorke, D. D. "Here I would insist on the fact that what the Church is committed to is not education in religion, but religious education. She may under circumstances be compelled to tolerate merely education in religion, but where she is free her

ideal is religious education. What is the difference between education in religion and religious education? It would be more accurate to say, instruction in religion and religious education. It is the same difference that would exist between instruction in mathematics and a mathematical education, or instruction in literature and a literary education. In the one case a certain amount of information in religion, or mathematics, or literature, is presented to the mind to be absorbed by it. In the other the methods by which the mind is exercised, developed and made fit for action is religion or mathematics or literature.

"That the Church is committed to a religious education is, I think, evident from her action in establishing her own schools wherever she can. If her ideal were to give merely instruction in religion she could easily find many cheaper ways of giving it besides building and equipping parochial schools. . . .

"Now, the tendency to which I refer is a disposition to despise our own inheritance and to copy the ways of the nations round about, and that not because those ways are better than our ways, but because they are the ways of strangers.

"It would be idle to deny the great attraction exercised by the public school system on all other educational systems in this country. Its very size, the amount of money spent upon it, the number of teachers working under it, compel attention. On Catholic schools and Catholic teachers its influence is bound to be felt. The children are passing to and fro between the public and the parochial schools. Some of our teachers have been educated in whole or in part in the system, the number of Catholics teaching in the public schools is not inconsiderable, and these teachers are united by blood or friendship to the teachers in the Catholic schools, the spirit of rivalry and competition, the desire to learn what the brightest and most progressive minds on the other side are doing, all these things contribute to make the public school system influence the Catholic school system. . . .

"Now, the two ideas represented by the religious school system and the secular school system are irreconcilable. The former system stands in theory for a religious education. The

public school system stands in theory for a secular education. . . . The motive for education in the secular system is the state. The motive for education in the religious system is God. In the one system the teacher aims at producing the citizen of an earthly city; in the other the citizen of a heavenly. . . .

"You see, this is the point I am trying to make clear, that if in a Catholic school the curriculum is divided up into a number of water-tight compartments, even though religion is represented in one of these compartments, such representation does not make the school a religious school. For instance, if reading, writing, history, geography and the other elementary branches are taught in precisely the same way as they are taught in the public school, the addition of a half hour's catechism will make the private school a place where a religious instruction is given but it will not make it a means for imparting a religious education."

In a word, Father Yorke demonstrated the fact, which all present seemed to admit without dispute, that the mere teaching of Christian Doctrine, no matter how thoroughly this may be done, is not sufficient and of itself does not entitle the school to rank as one giving a Catholic education. Christian Doctrine must be well taught, but above all things the thought of God and the great fundamental truths of the Christian religion must form the center of light for the school and for all the branches included in its curriculum. The secular branches taught in the public school must be taught equally well in the Catholic school, but in the latter they must be studied in the light of religious truth and of the eternal destiny of man. It is evident, therefore, that a purely secular educational system such as the public school system of this country, can furnish us neither satisfactory text-books in the secular branches of education nor proper training for our teachers. The permanency and efficiency of the Catholic school system imperatively demand that it produce its own text-books and train its own teachers and establish its own standard of excellence for each grade of educational work. Until such time, however, as text-books of the required excellence are produced by Catholic writers, we shall be obliged to accept from the hands of non-

Catholics such text-books as are least antagonistic to Catholic interests, and until we are able to provide proper teachers' colleges and normal schools in our own system, our teachers will be obliged to turn elsewhere for that professional training which is indispensable to all who, in our day, would carry on in a worthy manner the work of education.

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It is reported that the public school authorities in the city of New York have recently ordered forty-seven of the text-books heretofore in use to be so revised as to exclude the name of Christ and all references to Him. Christmas carols must be banished and the pictures of the Madonna that have throughout the ages exerted so powerful an influence in uplifting woman will no longer be seen where children congregate to study God's truth and to grow into citizens of this republic.

The Catholics of this country have built up an educational system of their own with infinite sacrifice, because they believe that the religion of Jesus Christ should permeate the atmosphere in which their children are to grow in knowledge and in wisdom. How long will they be content to place in the hands of their little ones de-Christianized text-books of secular knowledge? How long will they be content to have the teachers of their own schools formed in this de-Christianized school atmosphere? How long will they be content to have this un-Christian school system fix the standard and regulate the curriculum of our Catholic schools?

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At their last meeting the Board of Trustees of the Catholic University of America took a very important step towards unifying our Catholic educational system when they established the Department of Education. This is in line with the thought expressed at the convention by our Right Rev. Rector, "The time is not mature for laws, and what educators require is information." Our first and greatest need is that all those who are responsible for the work of Catholic education should be thoroughly informed on all matters that demand the coöpera-

tion of our schools, and a clear understanding on the part of all our teachers of the great fundamental principles on which our Catholic system of education rests. The Bureau of Statistics of Catholic Education recently established here in the University will go some ways toward accomplishing the first of these ends, and the correspondence courses on the philosophy, psychology and history of education, conducted by professors in this university, will do something towards a realization of the latter.

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Complaint is constantly heard of the meagerness of Catholic pedagogical literature in English. There is a great deal of splendid work in German, French and Italian, but this is not available for the majority of our teachers, nor would literal translations be likely to prove most serviceable. These works need to be adapted to the peculiar needs of our time and of our country. It is therefore with a feeling of gratitude that the Catholic teacher turns to a work like "*The Young Christian Teacher Encouraged*," by Brother Constantius.<sup>1</sup>

"Motives of Encouragement for young Teachers: or Objections to teaching answered," by Frère Exuperien, was published in Paris in 1866 and passed through many editions. But the conditions confronting the Catholic teacher in the United States at the present time differ widely from those which confronted the Catholic teacher in the France of 1866. Fundamental principles, however, remain unchanged, and Brother Constantius has shown admirable tact in retaining that which was of permanent value and in adjusting it to our altered circumstances. Bishop Spalding's appreciation of the book, in his brief introduction, will be shared by all our teachers. "The volume which is herewith offered to the Catholic teachers of America cannot fail to attract their serious attention. It is all alive with the spirit of religious faith, zeal and devotion. There breathes through its pages a serene confidence in the absolute worth of the work which our schools are doing. It

<sup>1</sup> *The Young Christian Teacher Encouraged*, by Brother Constantius. St. Louis, B. Herder, 1903. Pp. xxii + 381.

is more than an encouragement—it is an inspiration. The author makes us understand and feel that the religious teacher's vocation is a divine calling—a permanent opportunity to co-operate with Christ for the enlightenment, the purification and the salvation of the world. His appeal is to the highest in man, to the soul which lives not on bread alone, but on every word that proceedeth from the mouth of God. The book is full of cheer, courage and hope. It is not a pedagogical treatise, a collection of rules, formulas and precepts. It is the utterance of piety, fervor and love. It is replete with the spirit and the wisdom of the Divine Master, and of those who have known Him best and followed most closely in His footsteps. It is unlike any other book in English. It is something of which thousands of our Catholic teachers have felt the need. It will become for them a *vade mecum*, a manual to which they may turn again and again for light and strength. Religious education is our most distinctive work. It gives us a place apart in the life of the country. It is indispensable to the welfare and progress of the Church in the United States, and will be recognized in the end as the most vital contribution to American civilization. Fortunate are they, who by words or deeds confirm our faith in the need of Catholic schools; and yet more fortunate are they who, while they inspire our teachers with new courage and zeal, awaken in the young, to whom God has given a heart and a mind, an efficacious desire to devote themselves to the little ones whom Christ loves. What better work, in the present time, can any of us do than to foster vocations to our Brotherhoods and Sisterhoods whose special mission is teaching? This volume will not only bring consolation and joy to the hearts of Catholic teachers; it will also draw many pure and loving souls to their ranks. That it will find readers there can be no doubt, for whoever takes it in hand will become its advocate and eulogist."

The book, as its title implies, is eminently practical, and, for the most part, it deals with the difficulties which confront every teacher. In Brother Constantius's hands, however, these very difficulties become powerful motives to arouse the zeal of the religious teacher. As we pass from difficulty to difficulty, we

cannot help pitying those who are engaged in the work of teaching from purely mercenary motives. Mere philosophy may show us the wisdom of the following principle: "To endure with calmness the evil he cannot prevent, and to suffer tranquilly and without disquietude, the privation of the good which he so ardently desires, either for the class in general or for certain pupils in particular," but something more than philosophy is needed to make this principle operative at all times in the life of any teacher. Brother Constantius draws upon the limitless resources of the spiritual life in order to accomplish this end. "Learn how to be resigned and know how to wait. Now, God certainly could, if He so wished, oblige His creatures to do whatever He required of them, and yet, observe with what patience and long-suffering He awaits their return to Him. He never forces, never constrains them. And we poor mortals who possess neither the power of God nor the knowledge of His impenetrable secrets, dare betray our impatience when we are not instantly obeyed. . . . When you have personally, conscientiously fulfilled your duties to the best of your knowledge and ability, do not allow your heart to be disturbed or disheartened, but leave your success to an All-wise-Providence who disposes all things in accordance with His good pleasure."

While Brother Constantius draws copiously from the fountains of the spiritual life, he does not forget to insist upon the need of employing such natural means and helps as the time and circumstance afford. "To attain the worthy end of our ministry, the Christian teacher should leave nothing undone to make himself complete master of the situation, religiously and intellectually. Intellectually, he must needs possess a practical knowledge of child nature. Hence, he should make a serious study of general psychology and particularly that which applies to the nature of children. He should likewise often recall the manner in which he himself was educated and the means that were employed to direct and aid him in controlling passions. Then he should carefully study the children under his care, note their habits, temperament, disposition, and aptitudes. If he does this conscientiously, he will be well equipped

to govern children and to direct each one according to his individual character."

Let us hope that others will follow the good example set by Brother Constantius and give us modern adaptations of the best Catholic pedagogical literature of Europe. We feel the need of it in these days especially when a rampant secularism seems to be dominating and controlling so much of our educational literature.

THOMAS EDWARD SHIELDS.

## BOOK REVIEWS.

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**The Encyclical of His Holiness Pius X on the Doctrines of the Modernists, Latin and English Text, With Annotations.**  
By Thomas E. Judge, D. D., Editor of the *New World*, Chicago, 1907. Pp. vi, 135.

This is a very useful reprint in convenient form of the recent Encyclical "Pascendi Dominici Gregis." The translation is accurate and lucid, and the division of the English text into paragraphs with sub-heads, as well as the introduction and appendix which the editor has added facilitate the study of this important pontifical document.

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**Scholasticism, Old and New; An Introduction to Scholastic Philosophy, Medieval and Modern.** By M. de Wulf, Professor at the University of Louvain. Trans. by P. Coffey, D. Ph., Professor of Philosophy, Maynooth College, Ireland. Dublin, Gill & Sons; New York, Benziger, 1907. Pp. x, 327. Price, six shillings net.

Teachers and students of philosophy will find this volume by the well-known historian of medieval philosophy a valuable introduction to scholasticism. The superiority of the historical method of presenting problems and systems of philosophy is nowadays recognized when compared with the method of piecemeal presentation according to a scheme drawn up to meet the requirements of abstract logic. Philosophy is a product of *mind*, not of a dialectical process merely. In the volume before us, we have a masterly survey of the historical factors which contributed to make scholasticism, and, what is of most value, an attempt to define in terms of those factors the nature, or essence, of what we call scholastic philosophy. M. de Wulf finds that all the great scholastics agreed in accepting a definite body of doctrine, a synthetic view of the nature of reality, and in this doctrinal synthesis he makes the essence of scholasticism to consist. One may take the liberty of disagreeing with M. de Wulf when he refuses to consider that John Scotus Eriugena and the pantheists contributed anything to

the synthetic doctrine of the schools; indeed, every year is bringing to light new evidence of the extent of "the Scot's" influence in certain circles of religious thought in the centuries during which his name is seldom mentioned in treatises on philosophy and theology. Nevertheless, M. de Wulf's success in the main portion of his work is so striking that one could not with justice emphasize a point on which all may not agree with him. He has done a service to the cause of scholastic philosophy, and his talented and painstaking translator has done a service to the same cause which we are sure will be appreciated in English-speaking countries. We congratulate Louvain and Maynooth, and wish the work a wide sale.

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**The Education of Our Girls.** By Rev. Thomas Edward Shields, Ph. D., Associate Professor of Psychology in the Catholic University of America. New York, Benziger Bros., 1907. Pp. 299. Price, \$1.00 net.

We call attention here to this volume by Dr. Shields, and heartily recommend it to the attention of all who are interested in the elementary or higher education of girls. In another page, under the title "Notes on Education" (page 57) we publish a review of the book by one who is competent to judge its practical value.

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**Report of the Proceedings and Addresses of the Fourth Annual Meeting of the Catholic Educational Association, Milwaukee, Wis., July 8, 9, 10, 11, 1907.** Published by the Association, Columbus, Ohio, 1907. Pp. xiii, 396.

This volume receives detailed notice under the head "Notes on Education" (page 73). It contains much that will be of interest to teachers and to pastors. Copies are to be had by applying to the Secretary-General of the Association, Reverend F. Howard, 1651 East Main Street, Columbus, Ohio.

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**Commentaire français, littéral de la somme théologique de Saint Thomas d'Acquin.** Par le R. P. Tomas Pègues, Lecteur en Theologie. Edouard Privat, 14 Rue des Arts, Toulouse. (Deux beaux volumes grand in 8o. Les deux volumes, 12 francs net.)

Father Pègues has undertaken the gigantic task of giving to the

world the *Summa Theologica* of St. Thomas Aquinas translated into a modern language, together with commentaries that will serve the purpose of elucidating the text and of explaining more fully the teachings of the Angelic Doctor. For many years, especially since Leo XIII by the Encyclical "Aeterni Patris" gave a new impetus to the study of scholastic philosophy and theology, there has been a demand for books that would give the principles of the great scholastics in a living language, and there has been a particularly strong desire for a more intimate knowledge of the *Summa* of Saint Thomas. That work was proclaimed to be the masterpiece of human reason applied to the explanation and defence of the truths of faith, but for those who were not familiar with the Latin language the *Summa* was a sealed book. It was as a storehouse filled with valuable treasures that were to be reached by only the chosen few who had a special key and knew how to make use of it. The clergy and highly educated laymen could enter into the grand cathedral erected by St. Thomas in honor of God and the true faith, they could admire all the beauties of the magnificent edifice as seen from within, whilst others had to content themselves with listening to descriptions of those beauties given by their more fortunate brothers, or, at the most, were permitted to enjoy an imperfect and unsatisfactory view from the outside of the building. In order to break the seal, to admit a greater number into the cathedral, it was necessary to popularize the *Summa* by translations and explanations in living languages more widely known than the Latin tongue. This is what Father Pègues has undertaken to do for all who read French,—a language, by the way, which lends itself most admirably to the brevity and clearness that characterize the style of Saint Thomas. His volumes, no doubt, will be welcomed and appreciated even by many who can read, and perhaps prefer to read, the text of the *Summa* in the original; for the work is not simply a translation, it contains interesting and valuable notes and commentaries, together with a brief exposition of the various controversies occasioned by the words of St. Thomas and of the questions that have arisen since the thirteenth century. In a word, the work, when finished, will be a complete theology, "juxta mentem et secundum litteram D. Thomae Aquinatis," by one who for many years has devoted himself with great ardor to the study of the *Summa* and who in the lecture hall has been a most successful expounder of the teachings of the Angelic Doctor. Those years of study and teaching have

made Father Pègues familiar with every part of the *Summa*; hence he is a competent guide for all who desire to become acquainted with the beauties and marvels contained in that remarkable book. He takes pains in the beginning to explain the grand plan of St. Thomas' great theology, and in the course of the work he frequently calls the reader's attention to the care with which every detail was worked out, so that one question throws light upon another, one article paves the way for another, the complexus of treatises, questions and articles forming a grand synthesis of Christian doctrine, the most perfect that was ever formed by the mind of man. It is a well known fact that in the writings of St. Thomas nuggets of wisdom are often found hidden away, as it were, in corners; important principles are sometimes set forth in the answers to objections. Father Pègues knows every one of those little corners in the *Summa*, and those who follow him as a guide may admire the brightness and appreciate the value of the little lumps of gold which escape the notice of the ordinary observer. In the commentaries on the text we find a most pleasing conciseness, clearness and moderation, the author faithfully keeping his promise to make the work "doctrinal rather than historical," an exposition of the *Summa*, not a manual of controversy. It is not, however, a mere dry translation, there being just enough of commentary and discussion to elucidate the text and to show that in the great masterpiece of the middle ages are to be found principles of the eternal truth applicable to the controversies of all times, even unto the twentieth century with its multitude of doubts and disputes relating to matters philosophical, theological, scriptural, apologetical and historical.

The first two volumes deal with all the questions found in the *Summa* under the heading "De Deo Uno." Other volumes will follow as rapidly as the matter can be prepared for the press, and it is hoped, notwithstanding the trials to which all ecclesiastics are now subjected in France, that the author will be able to complete his work in good time, to the great satisfaction of all who have been waiting for an up-to-date edition of the *Summa* in a living language.

D. J. KENNEDY, O. P.

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**The Laws of the Spiritual Life.** By B. W. Maturin. New York, Longmans, Green & Co., 1907. 8vo, 281 pp.

In the enormous output of literature which characterizes the

present day, suitable books for spiritual reading are rarely to be found. The higher needs of the soul are but too often overlooked in favor of the cravings of the intellect and the imagination. In the "Laws of the Spiritual Life" Father Maturin has sought to produce a work that would help to meet this want. He is to be congratulated in having succeeded so well. It is a series in essay-form of meditations on the Eight Beatitudes, admirable alike for their literary dress, their high spiritual tone, their freshness of thought, their delicate analyses of views and motives that have to be reckoned with in the life of Christian perfection, their common-sense treatment of certain perplexities that the religiously-minded so often encounter in their contact with the world of men and things. In reading this excellent treatise, one cannot help feeling that it is the outcome, not of book-reading and speculation, but of wide personal experience and observation. The publishers have presented it in a form worthy of its contents. It is beautifully printed, on excellent paper. Appealing as it does to intelligent, cultivated minds, it ought to have a large circulation among educated laymen and studious priests.

CHARLES F. AIKEN.

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**Le péril religieux.** Par A. M. Weiss, O. P. Traduit de l'Allemand, par l'abbé L. Colin. Paris, Lethellieux, 1906. 80, 395 pp.

The author of this work is the well known Dominican, whose *Apologie des Christentums*, both in the original and in the French version, has won many admirers. The same translator who has given his earlier productions their attractive French dress, has now made accessible to French readers this latest work, written to sound a note of warning against the inroads of revolutionary innovations on Catholic belief.

It consists of ten chapters. The first chapter offers a rapid survey of the religious situation today and leads to the exposé in the next four chapters of the forces and movements outside the Catholic Church that are making for the downfall of the Christian religion. First among these the author puts the modern science of religion, which in the hands of the majority of its exponents, denies primitive revelation and all other accepted forces of divine positive communication, puts all religions without exception in the class of purely human developments, and views Christianity itself

as a form of religion gradually evolved out of crude primitive superstitions. The whole of Chapter II is devoted to this question. In the following chapter he shows how Christianity itself is viewed by some radical minds as but a transitory stage to the still higher plane of irreligion. Chapter IV treats of the numerous religious systems that are cropping up at the present day, some of them anti-Christian, others tending indirectly to weaken Christian faith. Chapter V sets forth the more radical teachings of Protestant scholars, so called Neo-Protestantism. His exposé of their rash pronouncements on fundamental questions of faith and morals shows how far they have drifted away from early Protestant belief. Chapter VI on so-called Neo-Catholicism, Old Style, is more interesting historically than apposite to the main theme, treating as it does of the radical views of a handful of Catholic scholars of the eighteenth century. More to the point is Chapter VII, in which under the title, Modern Neo-Catholicism, the author reprobates much that is rash and subversive of Catholic principles along with not a little that is compatible with progressive Catholic orthodoxy.

In the last three chapters he shows that if Catholicism is to be preserved in its integrity, there is no compromise possible between it and the world of modern radical thought, which will hear nothing of a supernatural order, nothing of divine positive law, which even calls in question the personality of God. He concludes that our duty is to give up all attempts to bring Catholic doctrine into harmony with modern ideas, and to stand unswervingly by the authoritative teaching of the Church as expressed in papal utterances and decrees of the congregations. We should eschew all modern notions that do not enjoy the approval of the Church at large and the sanction of tradition.

Such in brief is the scope of this book, which, in great measure, finds confirmation in the recent important utterance of the Holy See on the tenets of modernism. In its making, the author has brought to notice a vast amount of modern religious literature. Whether he has thoroughly digested it all may be questioned. It is hardly fair, for example, to treat Ruskin as if he were an anti-Christian, trying to substitute for Christianity the religion of beauty (p. 130). The American reader is amused to find among the founders of new religions, Professor Peabody, advocate of the Religion of the Educated Man (p. 156). Again, the Christian Endeavor is classed by the author with the Salvation Army as one

of the new-fangled systems aiming at the complete laicizing of the Christian religion.

The book is to be commended in so far as it anticipates the late encyclical in sounding the note of warning against uncatholic teachings within the very pale of the Church. But it fails in going further than the encyclical in its condemnation. If there is a Neo-Catholicism in the bad sense that is drifting from Catholic moorings, there is also an advanced Catholicism in the good sense, far outnumbering the other, that is none the less true to sound Catholic principles because it is progressive. Of this the author has nothing to say. He condemns *en bloc* all views put forth by Catholic scholars that disturb in the least the calm of traditional religious thought. No loyal Catholic will deny that such views sometimes prove to be dangerous innovations, subversive of faith, and hence worthy of condemnation. But, then, there are others that rest on a truly scientific basis and have the approval of Catholic scholars of unquestioned orthodoxy, among them, members of the very order to which Fr. Weiss has the honor to belong. That the Holy See is not hostile to such genuine additions to human knowledge may be gathered from the late encyclical, in which the intention is announced of establishing at Rome an institute of higher learning for the furtherance of progressive studies in every department of knowledge under the guidance and teaching of Catholic truth.

CHARLES F. AIKEN.

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**Die Katholische Moral, Von V. Cathrein, S. J. Freiburg,  
Herder, 1907. 8vo, 545 pp.**

Father Cathrein is one of the most prolific writers of the present day belonging to the Jesuit order. He is the author of a dozen or more works bearing on questions of morals and of law. His works are deservedly popular. He has an eye for the living problems of the times. He knows how to present his subject clearly and forcibly. He writes in an attractive, readable style. These characteristics are not wanting in his latest work on Catholic Ethics. The title, indeed, has not the extensiveness that the contents of the book seem to call for. Only the last half is devoted to Catholic teaching on morals. The other half is an apologetic treatise, popular, yet solid and instructive, on the foundations of Catholic belief. The author begins by treating of

the origin, nature, and end of man, refuting the materialistic view that man is simply and solely the product of blind evolution from a primitive animalcule spontaneously generated, and proving him to be animated with a soul, spiritual and immortal, responsible for his conduct by reason of his freedom of will. After giving the popular proofs for the existence and personality of God, and setting forth man's true relation to his Creator, he passes to the consideration of the Christian religion, proving its supernatural character from its wonderful life, and from the divinity of its Founder, Jesus Christ. Then follows the demonstration of the identity of the Roman Catholic Church with the authoritative, infallible Church established by Christ to perpetuate his teaching.

Such is the introduction to the subject proper, which he treats in eleven chapters; 1) the supernatural end of man and its frustration by sin; 2) the natural law; 3) faith, hope and charity; 4) divine worship; 5) duties to fellow-men; 6) duties to self; 7) marriage and the Christian family; 8) the religious state; 9) objections against Catholic moral teaching; 10) religion and morality; 11) conscience. Under these headings a goodly number of moral questions of great importance come up for consideration, and are treated with a due regard to present conditions. Particular care is given to the refutation of current objections against Catholic ethics, as for example that it runs counter to man's moral autonomy and stunts the growth of character; that it develops a life of formalism, immersed in external works of piety; that it fosters antagonism to modern culture and recommends a selfish flight from the world; that its chief encouragement to right conduct is the selfish motive of future rewards.

It is a book that will do much good, and will be widely read by the cultivated laity in Germany.

CHARLES F. AIKEN.

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**Christliche Apologetik, Von Dr. Simon Weber.** Freiburg,  
Herder, 1907. 8vo, 347 pp.

The author of this work occupies the chair of Apologetics in the University of Freiburg in Baden, where he has taught with success for a number of years. He has already given proof of his aptitude and zeal for theological study by the publication of his well received volumes, *die katholische Kirche in Armenien*, and *Evangelium und Arbeit*. The numerous favorable notices that his

new work on Apologetics is receiving show that the scholarly worth of his former productions is being happily maintained.

Like every complete treatise on Apologetics, Dr. Weber's book deals with three main questions, Religion and the grounds of theistic belief, Revelation and the grounds of Christian belief, and the Church and the grounds of Catholic belief. These main heads he designates as the Theory of Religion, the Theory of Revelation, and the Theory of the Church. Aiming at a compendium suited for serious study, he has chosen to expound the varied subject-matter gathered under these three heads, not in a free, popular style, but with the strict, logical succinctness of a treatise on philosophical principles. It is compact, solid, expressing the maximum of thought in brief, unadorned language. It is a book for study, not for after-dinner reading.

The compendious character of the book has led the author to pass over subjects that, while often treated by apologists, do not strictly belong to the sphere of Apologetics. Thus he has nothing to say, and rightly too, of inspiration of Holy Scripture, nothing of the analysis of faith. On the other hand, he has wisely seen fit to incorporate into his work questions that have acquired importance from recent developments in certain fields of modern study,—questions that have not yet been sufficiently recognized by many Catholic apologists. Thus the treatment in the Theory of Religion of subjects such as the chief historic religions, the nature, origin and primitive form of religion, serves to give the work an up-to-date appearance that tells to its advantage. Some readers, however, might desire a larger amount of information than he offers in his survey of the chief religions of the world. His exposition lacks the fulness needed to convey a comprehensive notion of these respective systems. Again, many readers will be pleased to see that in the second part of his work, the Theory of Revelation, he has devoted nearly thirty pages to a refutation of the tendency-, myth-, accommodation-, syncretism-, and development-theories, which have been employed to weaken the historic reality of the supernatural element in the Bible. As a supplement to this, a few pages on the authenticity of the main New Testament sources for the study of Christian Revelation might well have been added. Its importance is patent, and its appropriateness can hardly be questioned, although its thorough study forms part of New Testament Introduction.

In the third part, the author gives a solid presentation of the

Roman Catholic claims, under the four heads of the Origin of the Church, the End of the Church, the Divinity of the Catholic Church, and the Reliability of the Church as the divinely appointed transmitter of revelation.

In the treatment of these numerous and varied questions, the author has given proof of a patient scholarship combined with prudent conservatism. To encourage further investigation on the part of his readers, he has enriched each minor division with an indication of important literature bearing on the subject discussed.

The Apologetics of Dr. Weber will take an honorable place among the works of this kind that have come from German Catholic scholars.

CHARLES F. AIKEN.

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**La Chiesa e lo Stato in Francia durante la rivoluzione (1789-1799).** By Mgr. Adolfo Giobbio, Rome. Pustet, 1905. 8o. pp. xvi, 408.

In four chapters Monsignore Giobbio describes the course of the French Revolution in so far as it affected the Catholic Church in France. These chapters correspond to as many periods, the Assemblée Nationale Constituante (5 May, 1789—30 Sept., 1791), the Assemblée Législative (1 Oct. 1791—30 Sept., 1792), the Convention Nationale (21 Sept., 1792—26 Oct., 1795), and the Directoire (30 Oct., 1795—9 Nov., 1799). Month by month and almost day by day the narrative follows the hostile temper and violent measures of the popular representatives until the decade closed with the apparently total ruin of the once proud and flourishing Church of France. The work is based throughout on original materials, *e. g.* the *procès-verbaux* of the national parliaments, the secret archives of the Holy See, the correspondence of Napoleon, the official reports of the *Moniteur*, also on the memoirs of Talleyrand and of Barras, and those of Mgr. de Salomon, Picot's ecclesiastical annals of the period, Sciout's histories of the Civil Constitution of the Clergy and of the Directory, Sicard's account of the French bishops during the Revolution, etc. In the absence of a good account in English by some Catholic writer, this work is worthy of translation.

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**Sketches In History, Chiefly Ecclesiastical.** By L. C. Casartelli, Bishop of Salford (England). New York, Benziger, 1906. 8o., pp. 381.

Bishop Casartelli was well advised in consenting to the publication of these essays; they will certainly stimulate a taste for historical reading and study in the mind of any ecclesiastic who takes the pains of peruse them. Most of these papers were originally published in the *Dublin Review*, and among them the scholarly résumé of the literary career of that great Catholic organ (*The Makers of the Dublin*). The essays reprinted here, but brought up to date by use of more recent publications, and sometimes partly recast, are: The Art of Burial, The Lombards, The English Pope (Adrian IV), The Church and the Printing Press, The Dutch Pope (Adrian VI), The English Universities and the Reformation, Two English Scholars and the Beginnings of Oriental Studies in Louvain, Oxford and Louvain, The Litany of Loreto and Its History, A Forgotten Chapter of the Second Spring, The Catholic Church in Japan, and the Dancing Procession at Echternach. While these titles suggest the charm of the contents, they do not reveal the wide range of reading and the large expositional manner of the gifted author. The essays on "The English Pope" and "The Dutch Pope," are good specimens of popular historical summaries of large situations that centre about a single personality.

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**Life of Thomas Edward Bridgett, Priest of the Congregation of the Most Holy Redeemer, With Characteristics from His Writings.** By Cyril Rider, C. SS. R., with a preface by Rt. Rev. Abbot Gasquet, O. S. B. New York, Benziger, 1906, 8o. Pp. xix, 264.

In his introduction to this biography Dom Gasquet says that it will be found "the simple straightforward history of a holy priest, a fervent and exact Religious, a zealous missionary, a faithful friend, and a prudent Director of Souls." To the learned world he is perhaps better known as the biographer of Blessed John Fisher and Blessed Sir Thomas Moore, and author of *Our Lady's Dowry* (a history of medieval English devotion to the Blessed Virgin), *History of the Holy Eucharist in Great Britain*, *Ritual of the New Testament*, and other works. The belief and teaching of the Catholic Church as exhibited in rare and often almost inaccessible

books at all times attracted Father Bridgett (1829-99) and from such works he loved to make out a clear and consecutive argument for the present faith of Catholics. His own conversion (1850) was brought about by the reading of Kenelm Digby's "Comptitum; or The Meeting of Ways at the Catholic Church."

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**Pauline Marie Jaricot, Foundress of the Association for the Propagation of the Faith and of the Living Rosary.**  
By Julie Maurin, translated from the French by E. Sheppard, New York, Benziger, 1906. 8o, pp. 307.

This life of the Foundress of the chief Catholic missionary organization of the nineteenth century deserves an extensive circulation. Very few are aware that we owe to the daughter of a rich silk-merchant of Lyons the creation (1818-22) of the great society which for nearly a century has been synonymous with the noblest Catholic faith and charity. The story of Pauline Jaricot reads like a romance of spiritual ardor and suffering. The people among whom such noble vocations are possible can never be hopelessly lost to the influence of Catholicism.

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**Congres International Des Americanistes à Quebec, 1906**  
(*ibid.*, 1907). I, lxv, 412; II, 468.

The papers of the Fifteenth Annual International Congress of Americanists held at Quebec, Sept. 10-15, 1906, offer a more than ordinary interest to most of our readers. They will find there, among other philological and archeological contributions, important studies on the fate of the local dialects of the French colonists of Canada during the eighteenth century (Adjutor Rivard), the vocabulary of Canadian French in the West and Northwest (A. F. Chamberlain), political ideas among the Indians of Canada (J. Edmond Roy), the Hochelaga Indians (P. Rousseau), Woman among the Dénés (Father Morice), the religion, manners and customs of the Dakotas (E. Gauvreau), Primary Indian Migrations in North America (Cyrus Thomas), Music among the American Indians (Ernest Gagnon), Huron Topography (A. E. Jones), the Montagnais of Labrador and Lake St. John (C. E. David), the genius of the Algonquin tongue (P. Lacombe), the Indian languages of Canada and the Lord's Prayer (N. E. Dionne), the Navajo Noun (P. Ostermann), Spiritual and Moral Ideas among

the Chippewas (P. Hugolin), etc. Several of these writers are Catholic ecclesiastics, and it is quite gratifying to see in what a scholarly and comprehensive manner they have handled their themes. These two volumes are by no means the least useful in the valuable series of papers called forth by these biennial meetings of the Americanists. The next meeting (1908) is announced for Vienna.

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**The Diocese of Limerick, Ancient and Medieval.** By Rev. John Begley, C. C., with a preface by Most Rev. Edward T. O'Dwyer, Bishop of Limerick, Dublin. Browne and Nolan, 1906. 8o, xxiv, 468 pp.

Father Begley tells in these pages the story of the ancient Irish territory of Hy Fidhente known since the twelfth century as Limerick. It is a scholarly narrative, based throughout on ancient and reliable traditions, on valuable documents of the thirteenth and fourteenth centuries, and on a number of modern publications of a documentary character.

In a first part the author describes the ancient topography of the diocese and its various subdivisions; then follow interesting and serviceable pages concerning the government, people and social life of the territory, customs, and other *curiosa*, also an account of local geographical conditions (rivers and mountains). St. Patrick preached the Christian faith through this territory, and Father Begley welds together neatly the most ancient references to the Saint's travels within the limits of the diocese. They are taken chiefly from the "Vita Tripartita" of the Saint, an early medieval mixed (Irish and Latin, biographical and topographical) text of great value. Special attention is paid to the hallowed site of Mungret and its school, also to Killeedy and its famous abbess St. Ita, to Iniscathay (Scattery Island) and St. Senan, St. Brendan the Voyager, St. Cumian Foda (the Tall), and St. Molua, all persons and sites famous in early Irish annals and literature. The average reader will peruse with pleasure and profit the pages (60-64) devoted to the internal arrangement of the native Irish monasteries, and to the holy wells of the territory, finally those on the Danes and the Normans in Limerick, in which the author has woven together with much deftness the now scanty original "notitiae." For the thirteenth, fourteenth, and fifteenth centuries, Father Begley disposes of richer materials, which permit a detailed

account of the Limerick churches and monasteries of that period. Facts, dates, and legend are combined to make a living picture of sites and edifices rich in history, but the records of which have only too often perished. Apropos of the little ancient (ruined) church of Ardagh, about two miles north of Newcastle West, he tells the story of the finding of the Ardagh Chalice, now in the Royal Irish Academy at Dublin. Another archaeological page of interest is the account of Dysert Aengus, its church and round tower, probably the place where in the eighth century Aengus the Culdee wrote his famous *Felire* or "Calendar of the Saints of Ireland." In distinct chapters the diocesan organization and vicissitudes, and the civil affairs (both of county and city) are told with good order and clearly, for the three centuries preceding the Reformation. The most important of Father Begley's authorities is the *Black Book of Limerick* a vellum and parchment manuscript now kept at Maynooth College, containing Limerick diocesan documents from about 1194 to 1418, and quite recently edited by Dr. McCaffrey, of Maynooth (Dublin, 1907). The illustrations of this volume are numerous, pertinent, and well-done, and offer great interest to the archaeologist and the antiquarian. No doubt a satisfactory "index rerum" will be given at the end of the second volume, in which Father Begley promises to bring down to our own time the history of a territory small in extent, but big in importance from the view point of Christian life.

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**Makers of Modern Medicine.** James J. Walsh, M. D., Ph. D., LL. D. New York. Fordham University Press, 1907. Pp. 362.

As the title indicates, this book is not a history of medicine, but a series of biographies. While an account is given of the work done by each of the "makers," the personality of each is brought out in clear relief. Natural ability, character and religious belief are emphasized, and the various influences by which these were affected are indicated. The main conclusion is that the great scientists mentioned in the volume were loyal adherents of the Christian faith and men of exemplary lives.

The field of historical study chosen by Dr. Walsh is both wide and fruitful. One may properly take exception to his opening statement that our generation has "rather neglected the claims of

the history of science;" for the present age more than any other abounds in works on the subject. In particular, the development of medical science has been treated in detail by competent writers. But it is none the less a fact that these authors are chiefly concerned with the scientific attainments of the investigator or discoverer and usually pass over his moral and religious attitude. In consequence, it is often difficult to say whether a scientist, however great his service to humanity, held any positive belief regarding God or concerned himself about the observance of the Divine law. The impression, on the contrary, is sometimes given that the pioneer of science is apt to quit, if not forced to abandon, his allegiance to the Church and her teachings. It is therefore well for the impartial student of history to learn that some of the foremost thinkers have openly professed and practiced their Christian faith. And for the Catholic student it is both instructive and encouraging to know that fidelity to the Church is quite compatible with ardent attachment to the interests of science.

It would be useless, on the other hand, to pretend or even to suggest that there is no place among the makers of modern medicine for those who entirely ignore the truths of religion. In point of fact, a complete list would contain many illustrious names to which agnosticism, materialism or some other form of unbelief might fairly lay claim. It is just the exaggeration of the claimants that calls for correction in the form supplied by Dr. Walsh. The net result, historically and logically, would seem to be that the scientist's religious or ante-religious attitude is determined by influences that are not essentially connected with scientific research. Among these, education and the trend of philosophic thought are undoubtedly of prime importance.

In another way, the present volume is suggestive. While it is pleasing and comforting to read these accounts of what Catholic scientists have done, the more urgent question is whether and how successors to them, in work and in faith, are to be provided. Admiration for their achievements is our duty, but it is not our whole duty. If the life of the individual scientist is a credit to the Church, it would be still better to know that he received from Catholic sources inspiration, training and encouragement.

A feature that one misses in this book and that might well be supplied in a future edition, is bibliography. The reader who desires more detailed information concerning the subjects treated in these pages would appreciate references to larger works on the

history of medicine and to biographies dealing at length with the career of each scientist.

**Leading Events of Maryland History, With Topical Analyses, References and Questions for Original Thought and Research.** By J. Montgomery Gambrill. Ginn & Co., Boston, New York, Chicago, London. Index, Bibliography and Maps. Pp. 362.

In this volume is traced the political history of Maryland from the date of its first settlement, in 1634, to the late disastrous fire in Baltimore. While it is designed primarily for schools of the grammar and higher grades, it will be found useful for libraries. In its composition there is evidence of a constant endeavor on the part of the author to tell the story of his State with the utmost simplicity and with entire impartiality. In this difficult undertaking he has met with remarkable success. The style, never ambitious, is marked by great clearness and appears to be admirably adapted to the capacity of school children. There is an abundance of useful illustrations and no lack of good maps. At the close of the successive chapters will be found lists of the principal works upon which the text is based. These, apparently, are not included for the purpose of showing the extent of the author's reading, for it will be found on examination that his narrative is in perfect harmony with the authorities mentioned. A Marylander can scarcely rise from the perusal of Professor Gambrill's book without finding his patriotism confirmed.

The character of the Catholic proprietaries is fairly sketched, and the unfortunate controversies between the Protestant and the Catholic elements in the Province are impartially set forth. Maryland's splendid record in the war for Independence is admirably shown and is properly emphasized. The brief outlines of county history, the appendices and the State Constitution of 1877 enhance greatly the value of the book. Considerations of space will not permit an examination of its particular merits.

CHAS. H. McCARTHY.

## BOOKS RECEIVED.<sup>1</sup>

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*The Guild-Boys Play at Ridingdale.* Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 162. Price, .85.

*New Boys at Ridingdale.* Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 159. Price, .85.

*A Homily of St. Gregory the Great.* By Patrick Boyle, C. M. New York, Benziger Bros. 1907. Pp. 23.

*Nick Roby.* By Rev. David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 147.

*The Way of the Cross of the Sacred Heart of Jesus.* By Henry Sebastian Bowden. New York, Benziger Bros. 1907. Pp. 113.

*A Spiritual Retreat.* By Father H. Reginald Buckler, O. P. New York, Benziger Bros. 1907. Pp. viii, 256.

*The Life of Christ.* By Mgr. E. LeCamus. New York, The Cathedral Library Association. 1907. Pp. 499.

*Political Economy.* By Charles S. Devas. New York, Longmans, Green & Co. 1907. xxii, 656.

*Penance in the Early Church.* By Rev. M. J. O'Donnell. New York, Benziger Bros. 1907. Pp. 150.

*Letters on Christian Doctrine.* By F. M. DeZulueta, S. J. New York, Benziger Bros. 1907. Pp. 395.

*Scholastic Philosophy.* De Wulf. Dublin, M. H. Gill & Sons. 1907. Price, 6 shillings.

*The Blind Sisters of St. Paul.* De La Sizeranne, Maurice. New York, Benziger Bros. 1907. Pp. 303.

*The Life Around Us.* By Maurice Francis Egan. New York, Fr. Pustet & Co. 1907. Pp. 409.

*Have Anglicans Full Catholic Privileges?* By E. H. Francis. London, R. & T. Washbourne, Ltd. 1907. Pp. 77. Price, .30.

*Father Gallwey.* By Percy Fitzgerald, F. S. A. London, Burns & Oates. 1906. Pp. 72. Price, .80.

<sup>1</sup> Books received from publishers or authors will be placed on this list, with imprint and price, when marked. In this way, each work will be promptly brought to the attention of our readers. In most cases, a lengthy notice will be given in a subsequent number of the BULLETIN.

*Un mouvement mystique contemporain.* By J. Rogues de Fursac. Paris, Alcan. 1907. Pp. 188.

*Boulogne Sur-Mer, St. Patrick's Native Town.* By Rev. Wm. Canon Fleming. New York, Benziger Bros. 1907. Pp. 92.

*Catholics and the American Revolution.* By Martin I. J. Griffin. Ridley Park, Pa. Martin I. J. Griffin. 1907. Pp. 352.

*Devotions of St. Bede.* By Abbot Gasquet. New York, Benziger Bros. 1907. Pp. 80.

*Madame Rose Lummis.* By Delia Gleeson. New York, Benziger Bros. 1907. Pp. 237.

*Summula Philosophiae Scholasticae, Vol. III, part 2.* By J. H. Hickey. Dublin, Brown & Nolan. Pp. v, 265.

*Treatise on the Sacrament of Extreme Unction.* Hanley, Rev. P. J. New York, Fr. Pustet & Co. 1907. Pp. 58.

*The Miracles of Our Lord.* By A Religious of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 178. Price, .60.

*Procedure at the Roman Curia.* By V. Rev. Nicholas Hilling, D. D. New York, J. F. Wagner. 1907. Pp. 355. Price, \$1.75.

*Method of Conversing With God.* By I. W. of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 58.

*The Story of the Friends of Jesus.* By A Religious of the Society of the Holy Child Jesus. New York, Benziger Bros. 1907. Pp. 177. Price, .60.

*The Gift of the King.* By A Religious of the Society of the Holy Child Jesus. New York, Benziger Bros. 1907. Pp. 176. Price, .60.

*The Prince of the Apostles.* By Rev. Spencer Jones, M. A. Garrison, N. Y., The Lamp Publishing Co. 1907. Pp. 223. Price, \$1.25.

*Honor Without Renown.* By Mrs. Innesbrowne. New York, Benziger Bros. 1906. Pp. 368. Price, \$1.25 net.

*The Story of Ancient Irish Civilization.* P. W. Joyce, M. R. I. A. Dublin, M. H. Gill & Sons. 1907. Pp. 174.

*History of the Books of the New Testament.* By E. Jacquier. New York, Benziger Bros. 1907. Pp. 335.

*Psychology.* By Judd. New York, Charles Scribner. 1907. Pp. xii, 389, xii, 127.

*Laboratory Manual of Psychology.* By Charles Hubbard Judd. New York, Charles Scribner's Sons. 1907. Pp. 127. Price, \$1.00.

*An Inquiry Into Socialism.* By Thomas Kirkup. New York, Longmans, Green & Co. 1907. Pp. 213.

*Tractatus de Extrema Unctione.* By Kern. New York, Fr. Pustet & Co. 1907. Pp. xvi, 396.

*Regesta Pontificum Romanorum. Italia Pontificia, Vol. II, Latium.* Berlin, Weidmann & Co. 1907. Pp. xxx, 230. Price, 8 marks.

*The Princess of Gan-Sar.* By Andrew Klarmann. New York, Fr. Pustet & Co. 1907. Pp. 421.

*Tales of Troy and Greece.* By Andrew Lang. New York, Longmans, Green & Co., 1907. Pp. ix, 302.

*Thoughts on the Religious Life.* By F. X. Lasance. New York, Benziger Bros. 1907. Pp. 911. Price, \$1.50.

*The New Theology.* By Rev. W. Lieber. New York, Benziger Bros. 1907. Pp. 53.

*The School of Death.* By Right Rev. Luigi Lanzoni. New York, Benziger Bros. 1907. Pp. 100.

*Bob Ingersoll's Egosophy.* Rev. James McKernan. New York, Fr. Pustet & Co. 1905. Pp. 65. Price, .40.

*Mariale Novum.* By members of the Society of Jesus. New York, Benziger Bros. 1907. Pp. 128.

*Forty-Five Sermons.* By Rev. James McKernan. New York. 1902. Fr. Pustet & Co. 1902.

*The Crucifix.* By Rev. W. McLoughlin. Dublin, 1907. M. H. Gill & Sons. Pp. 147.

*The Bond of Perfection.* By P. M. Northcote, O. S. M. New York, Benziger Bros. 1907. Pp. 104.

*Apologia Pro Vita Sua.* By Cardinal John Henry Newman. New York, 1907. Longmans, Green & Co. Pp. xxvii, 445.

*The Life of the Blessed Julie Billiart.* By a sister of Notre Dame. New York, Benziger Bros. 1907.

*Ailey Moore.* By Rich. Baptist O'Brien, D. D. New York, Fr. Pustet & Co. 1907. Pp. xi, 257.

*Ritual in Catholic Worship.* Very Rev. Father Proctor. New York, Benziger Bros. 1907. Pp. 69.

*Meditations for Monthly Retreats.* Rev. H. C. Semple. New York, Benziger Bros. 1907. Pp. xiii, 232. Price, \$1.25.

*Statistique des greves en Belgique.* Bruxelles, Leveque & Co. and Schefeur & Son. 1907. Pp. lix, 247.

*Goodnight Stories.* By Mother M. Salome. New York, Benziger Bros. 1907. Pp. 103.

*The Marginal Notes of Lord Macaulay.* Sir G. O. Trevelyan.  
New York, Longmans, Green & Co. 1907. Pp. 65.

*Conquest of Our Holy Faith.* By James J. Treacy. New York,  
Benziger Bros. 1907. Pp. 473. Price, \$1.00.

*Contemplative Prayer.* By Dom. B. Weld-Blundell. New York,  
Benziger Bros. 1907. Pp. 475.

*Consecration to the Divine Heart.* By F. M. De Zulueta. New  
York. 1907. Pp. 30.

LETTER OF HIS EMINENCE, THE CHANCELLOR,  
TO THE ARCHBISHOPS AND BISHOPS  
OF THE UNITED STATES.

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CARDINAL'S RESIDENCE,

*Baltimore, Md.,*

*November 1, 1907.*

It affords me great pleasure to inform you that the collection for the University last year reached the handsome sum of \$100,000, and I avail myself of this opportunity to express my profound satisfaction at this result and my sincere thanks therefor to yourself and to the generous clergy and laity of your diocese. While it is true that this sum falls somewhat below the amounts collected in former years, the difference is readily explained in view of unusual circumstances in some localities, and it is offset by the fact that in many dioceses there was a notable increase.

With the collection and with other contributions, the University met all current expenses, made various needed improvements without incurring any debt, and added to its assets the sum of \$93,520.52. The Report just published for 1906-07 is truly encouraging, as it shows a sound financial condition and a vigorous academic life.

But at the same time it is clear that much remains to be done. While it is very consoling to know that under present arrangements the work of the University is conducted on a safe economic basis, it would be blindness on our part not to recognize the urgent need of enlarging that work and securing for it the highest possible efficiency. Faculties must be completed, equipment increased and an endowment provided that will enable the University to become in reality what its name implies. For this purpose the sum of \$2,000,000, at least, will be required; and as at present we have only about \$550,000, it follows that the remaining \$1,450,000 should soon be raised. We have in prospect, on a reasonable expectation, \$450,000; thus leaving a million dollars, which I sincerely trust will be obtained by earnest efforts in the near future. The proposed endowment of two million dollars would mean an annual income of eighty thousand dollars.

In comparison with the revenues of the older universities in our country, this is not a large amount. And when we consider that in many of these institutions with unlimited resources and far-reaching influence there is a spirit of antagonism to revealed religion, the necessity of developing our Catholic University as a stronghold of faith becomes more and more obvious.

It is doubtless a great and laudable work to erect imposing temples for Divine worship, yet these will avail but little unless we also build the living temple of God in the souls of men. The very splendor of the material structure requires that the spiritual edifice should be of equal strength and proportion; and this requirement, under God's grace, is chiefly fulfilled by education. Our Catholic schools are doing a noble work towards this end, and it is but just and reasonable that they should enjoy the advantages which a thoroughly equipped university would offer to our educational system.

Our action in building up the University would also be a fitting response to the words burning with zeal of our Holy Father who, in his recent Encyclical, appeals so earnestly to all Bishops to withstand, by the teaching of sound science, the pernicious encroachments of error. Nothing, I am sure, would afford him greater comfort nor prove our devotion to him more completely than a resolute and united endeavor in behalf of the Catholic University.

For these reasons, then, I venture to urge that the great movement for higher Catholic education be carried forward with ever-increasing energy for the glory of God, the defense of religion, the consolation of our sorely-tried Pontiff and the honor of the Church in America.

As your Lordship will remember, the collection as recommended by the Holy Father, is to be taken up on the first Sunday of Advent or any day thereafter during the year that may commend itself to your judgment.

Confiding most hopefully in your hearty co-operation,

I have the honor to remain,

Your Obedient Servant,

JAMES CARDINAL GIBBONS,  
*Chancellor of the Catholic University of America.*

## PIUS X AND THE CATHOLIC ENCYCLOPEDIA.

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The following commendatory letter of our Holy Father the Pope will, no doubt, give just satisfaction to the editors and the writers of the Catholic Encyclopedia, also to the numerous friends and well-wishers of that great Catholic enterprise. The volume presented to the Holy Father in the name of the editors and publishers, by Right Rev. Mgr. Thomas F. Kennedy, Rector of the American College at Rome, was the first volume in the first set of the magnificent Vatican Edition, of which only twenty-four lettered copies will be printed. The kind and encouraging words of the Holy Father will certainly stir up all concerned in the execution of the Encyclopedia to produce a Catholic work of reference that shall, when finished, leave nothing to be desired.

MOST REVEREND JOHN M. FARLEY,  
*Archbishop of New York.*

Most Illustrious and Reverend Sir: Through your good offices the Holy Father has lately received the first volume of the (illustrated) Catholic Encyclopedia which is to be followed by fourteen other volumes. Quite apart from the rich binding especially prepared for His Holiness, and from the numerous remarkable illustrations which enhance the value of the work and by their perfect artistic finish attract in a pleasing way the attention of the reader, the Holy Father notes with a special satisfaction the importance and practical utility of this new Encyclopedia. To bring together and make fully known in so attractive a manner, especially for the English-speaking world where there are as yet so many non-Catholics, the great and immortal works of the Catholic Church and her children in the domains of science, literature and art, cannot but be an enterprise eminently salutary and beneficent. Indeed, the first volume, in its preface, explicitly states that the purpose of the work is to set forth the immense benefits conferred by the Catholic Church on humanity, not only as to its moral and social development, but also in all that regards its civil, scientific and artistic

growth and progress. Finally, the Holy Father heartily congratulates the scholarly editors and writers on the first happy issue of their labors. He encourages them to continue with alacrity the great task to which they have set their hands, and as an earnest of his special good-will he bestows on each of them his Apostolic benediction.

I avail myself of this welcome occasion to reassure Your Grace of my very profound esteem, etc., etc.

(Signed) R. CARD. MERRY DEL VAL.

Rome, 1 Dec., 1907.

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## NECROLOGY.

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### MOST REV. ARCHBISHOP WILLIAMS.

We publish on another page the action of the Board of Trustees of the University in reference to the loss which the University has sustained in the death of the venerable Archbishop of Boston. Since the foundation of the University, he was one of its most devoted friends, and by council and deed did all in his power to promote its interests.

John Joseph Williams, fourth Bishop and first Archbishop of Boston, was born in Boston, April 27, 1822. At the age of five he attended the new Catholic school attached to the old Cathedral on Franklin street; before he was ten he acted as errand boy in the office of *The Jesuit*, the Catholic weekly founded by Bishop Fenwick. The venerable Archbishop used to relate with pride how it was his custom to carry copy to the printer of *The Jesuit* from the Vicar General, Very Rev. Thomas J. O'Flaherty. In his eleventh year he was sent to a preparatory college at Montreal. He was graduated in 1841 at the age of nineteen and completed his studies at the Seminary of St. Sulpice, Paris, where he was ordained four years later. His whole life in the ministry was spent in Boston and fifty-three out of the sixty-two years of his priesthood at the Cathedral. His first appointment was as assistant. In 1855 he was made Rector, and two years later Pastor of St. James' Church returning to the Cathedral as Vicar General in 1866. Shortly after he became Coadjutor Bishop, then Bishop for nine years, and finally, in 1875, Archbishop.

Archbishop Williams was a unique figure in the annals of the Church in New England, and when the story of his life comes to be told it will embrace the foundation and expansion of the Church, not only in the Archdiocese of Boston, but also throughout the New England States. He died at the Archiepiscopal Residence, Boston, on Friday, August 30th, 1907.

## RIGHT REVEREND BISHOP ROOKER.

Frederick Zadok Rooker was born in New York City, September 19, 1861, and was educated in the public and high schools of Albany and at Union College. In 1882 he went to Rome to study for the priesthood at the American College, and in 1888, after having obtained the degrees of Ph. D. and D. D. at the Propaganda, was ordained priest. The same year he was appointed Vice-Rector of the American College. He held that office until 1894, when he was appointed secretary to the Apostolic Delegation in Washington, D. C. In 1903 he was appointed Bishop of Jaro in the Philippine Islands, where he died September 19, 1907. He was interred in his Cathedral Church at Jaro. On September 26 a Solemn Requiem Mass for the repose of his soul was celebrated in the Cathedral at Albany, N. Y., and a distinguished concourse of clergy and laity marked the esteem in which he was held in his native diocese. During six years, 1895-1901, Dr. Rooker while acting as secretary to the Apostolic Delegate, lectured on Moral Philosophy at the University, and during that period rendered praiseworthy academic service. The University extends to the bereaved relatives its sincere sympathy and deplores with them the too early close of so brilliant and useful a career.

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## UNIVERSITY CHRONICLE.

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**Solemn Opening of the University.**—On the occasion of the solemn opening of the University for the year 1907-1908, on Sunday, October 6, the celebrant at the Solemn High Mass was the Right Rev. Rector. The sermon was preached by Right Rev. William Kenny, Bishop of St. Augustine.

**Meeting of the Board of Trustees.**—On Wednesday, November 13, the semi-annual meeting of the Board of Trustees was held at the University. A resolution was passed deplored the loss which the University sustained in the death of Archbishop Williams of Boston. The following were elected members of the board: Most Reverend Archbishop Blenk, of New Orleans; Most Reverend Archbishop Moehler, of Cincinnati, and Most Reverend Archbishop O'Connell, of Boston, Right Reverend Mgr. Lavelle, of New York, and Messrs. Eugene Philbin, of New York, Richard C. Kerens, of St. Louis and Walter George Smith, of Philadelphia. Archbishop Ryan, of Philadelphia, was elected Vice-President of the Board. It was recommended that a Department of Education be established at the University. The Institute of Scientific Study, of New York, was affiliated to the Catholic University of America.

**The Rector of the University Appointed Bishop of Sebaste.**—It is with great pleasure that the Professors and Students of the University learn of the elevation of our Right Reverend Rector to the dignity of titular Bishop of Sebaste. This action of the Holy See, coming as it does after several years of notable service to the University, will be rightly interpreted by all as at once an approval and an encouragement. The University owes a debt of gratitude to the Holy See for this gracious act, and will, no doubt, in due time, express its gratitude through the proper authorities. The BULLETIN congratulates the Bishop Elect of Sebaste on his well deserved promotion and augurs for him many years of increased usefulness to the Catholic Church in America and particularly to the sacred cause of Higher Christian Education with which he has been so long and so intimately associated.

**Meeting of the Executive Board of the Catholic Educational Association.**—The week following the Meeting of the Board of Trustees, the Executive Board of the Catholic Educational Association met at the University. On Tuesday, November 19, the meeting of Executive officers of the several departments was held. There were present in the Seminary Department, Rev. Dr. Dyer, S. S., Rev. M. V. Moore, C. M., Rev. Dr. Fenlon, S. S., and Rev. Dr. McSweeney; in the College Department, Rev. Father Conway, S. J., Rev. Father Nagisser, O. M., Rev. Father Delurey, O. S. A., and Rev. Father Hehir, C. S. Sp.; in the School Department, Rev. Fathers McDevitt, Howard, Devlin and Lafontaine, Brother Victor and Brother John Waldron. These meetings were followed by a meeting of the General Board. There were present, Right Rev. D. J. O'Connell, D. D., Rector of the University and President of the Board, Very Rev. J. A. Burns, C. S. C. and Rev. Walter J. Shanley, Vice-Presidents, Rev. F. W. Howard, Secretary-General, Rev. Francis F. Moran, Treasurer-General, Very Rev. Dr. Dyer, S. S., Rev. Father Conway, S. J., Rev. M. V. Moore, C. M., Rev. Philip R. McDevitt, and Rev. Dr. McSweeney. The meeting was for the purpose of preparing the program for the convention to be held in Cincinnati the second week of July. The subjects for discussion were selected and assigned to various educators. The program includes several of the leading questions before the Catholic educational world of today, and the outlook for an interesting and important meeting is very bright. The acceptance of the office of Honorary President on the part of the Chancellor of the University and the active interest shown in the work of the Association by its President, the Rector of the University, are an earnest of the deep and heartfelt interest which the University takes in the Catholic Educational Association.

**Rector's Report.**—The Eighteenth Annual Report of the Rector of the University touches on many points which are of interest to alumni and to all who have at heart the welfare of the Catholic University of America. The need of a new Library Building, the proposed foundations by the Ancient Order of Hibernians and the Knights of Columbus, the present financial standing of the University, and the report of academic work done during the past year are some of the topics which will be read with interest.

**Annual Collection.**—The Treasurer's Report appended to the

report of the Rector shows that the Fourth Annual Collection, representing the contributions from seventy-seven archdioceses and dioceses, reached the total sum of \$102,114.66.

**Father Walburg's Donation.**—Reverend Father Walburg, of Cincinnati, Ohio, has completed his donation for the Chair of German language and literature.

**Course of Lectures on the Church.**—Very Rev. Dr. Creagh, Dean of the Faculty of Theology, delivered a lecture at Worcester, Mass., on November 29th on "The Church as an Organized Society." This is the first of a series of four lectures to be given by Dr. Creagh under the auspices of the Massachusetts State Council of the Knights of Columbus.

**New Appointments.**—Albert Hall, which has been raised to the dignity of a University College, has for its first President, Rev. John W. Spensley, D. D., of the diocese of Albany, N. Y. Dr. Spensley is a native of Albany. He studied at the American College in Rome, where he was ordained in 1896. In 1893 he received the degree of Ph. D. at the Propaganda, and in 1896 was awarded the degree of Doctor in Sacred Theology at the same University.

Mr. P. J. Lennox, B. A., of the Royal University of Ireland, was appointed instructor in English, to succeed Dr. Maurice Francis Egan, appointed United States Minister to Denmark. Of Mr. Lennox's academic career the *Tablet* (London) of September 14th, 1907, writes:

"Mr. Lennox, in addition to being a sound scholar and having a wide range of experience, has had a most brilliant scholastic and university career. In the early days of the intermediate system in Ireland Mr. Lennox, then a student at Rockwell College, Co. Tipperary, secured the highest distinctions, including first place in Ireland in Latin and French.

"Proceeding then to his course in the Royal University of Ireland, Mr. Lennox, who was at that time a student at Carlow College, obtained a First-Class Exhibition on Matriculation, with First-Class Honors in Latin, French and English, and first place in Ireland in the last-mentioned subject.

"At the First University Examination in Arts Mr. Lennox again obtained an Exhibition with first-class honors in Latin, French,

and English, and entering as a student at University College, Dublin, he continued his successful career by obtaining at the Second University Examination in Arts a first-class exhibition with first-class honors in Latin, French, and English. As a result of those two examinations, and in competition with all the students of both years, Mr. Lennox was awarded the Stewart Scholarship in Arts of £30 a year for three years for distinguished answering in English and French. He was the first to whom this Scholarship was granted, and he is thus the head of a long line of distinguished Stewart scholars. He wound up a brilliant undergraduate course by taking his B. A. Degree with Honors in Modern Literature (English, French, and German).

“ Since his graduation Mr. Lennox has been connected in a professional capacity at various times with some of the leading Catholic educational institutions in Ireland, among them being Rockwell College, Carlow College, the Dominican Convent, Eccles-street, Dublin, the Dominican Convent, Sion Hill, Blackrock, St. Mary’s, Gayfield, and principally University College, Dublin, and University College, Blackrock. Up to the date of his present appointment he occupied the chair of English and of History in University College, Blackrock, and was also Senior Lecturer in those subjects to the Intermediate Department of the same famous institution. His Blackrock students have achieved quite a phenomenal series of distinctions in recent years at the public examinations, both of the Intermediate Board and of the Royal University of Ireland, while his management of the evening classes in University College, Dublin, has also been attended with remarkable success.

“ Mr. Lennox carries with him to his new home in the great western land the sincere good wishes of countless friends among his colleagues, his present and past pupils, and the general public of Dublin and throughout Ireland, to whom his many engaging qualities have made him dear. He will be accompanied by his wife, who is a member of the well-known Pakenham family, and who is noted for her charity, and benevolence, as well as being very popular in her native city of Dublin. Both Professor and Mrs. Lennox will be much missed by their many friends and acquaintances in the pleasant social circle in which they moved.

“ For ourselves, we wish them a hearty God-speed, and we look forward with confidence to Professor Lennox’s gaining fresh laurels in the new and wider sphere to which he has been called in the land of his adoption.”

Mr. Lennox has published an essay on "The Victorian Era in Ireland," a series in the *Irish Fireside* on "The Mythology of the Ancients" and a series in the "Illustrograph," on social subjects. His article on "The Club Question" in the last mentioned series was very widely commented on and helped to shape the legislation on clubs which was recently enacted in England.

Mr. Robert Joseph Kennedy, was appointed Registrar of the University and instructor in the Department of Law, being given charge of the class in American Jurisprudence. He was born in Scottdale, Pa., and received his early training at St. John's School, of that place. In 1889 he entered St. Vincent's College at Beatty, Pa., and while there received the prizes in mathematics, chemistry, oratory and English. He was also editor of *St. Vincent's Journal*, the college publication. He did not complete his undergraduate course at St. Vincent's, but in 1903 came to Washington, and registered as a student in the School of Philosophy at the Catholic University of America. In June, 1905, this institution conferred upon him the degree of Bachelor of Arts, and in June, 1906, he received the degree of Bachelor of Laws from Georgetown University. Mr. Kennedy has been "A" of the Georgetown University Chapter of Delta Chi Fraternity. He was recently elected Vice-President of St. Vincent's College Alumni Association. In June, 1907, he received the degree of Master of Arts and Master of Laws, from the Catholic University, and in the same year he was given an honorary A. M. from St. Vincent's College.

**Monsignor Hayes.—Rev. Patrick J. Hayes, D. D., Chancellor of the Archdiocese of New York, has been raised to the dignity of Domestic Prelate of His Holiness Pius X.**

**Patronal Feast of the University.—**On Sunday, December 8, the Patronal Feast of the University was celebrated by a High Mass at which the Right Rev. Rector officiated. The sermon was preached by Rev. Father Walter Elliott, C. S. P.

## THE CATHOLIC UNIVERSITY OF AMERICA.

## GENERAL BALANCE SHEET, SEPT. 30, 1907, and MARCH 31, 1906, AND COMPARISON.

ASSETS.	Sept. 30, 1907.	March 31, 1906.	INCREASE.	DECREASE.
<b>LANDS AND BUILDINGS:</b>				
University Grounds and Farm.....	\$ 39,869.90	\$ 39,869.90		
Calvert Hall.....	338,242.75	338,242.75		
McMahon Hall.....	310,969.33	310,969.33		
Kene Hall.....	60,444.63	60,444.63		
St. Thomas' College.....	1,000.60	1,000.60		
Observatory.....	1,654.51	1,654.51		
Cottage.....	1,976.38	1,976.38		
Tennan House.....	1,644.42	1,644.42		
Farm Buildings.....	7,925.90	5,000.60	\$ 2,235.30	\$ 5,000.00
Long Branch Real Estate.....	27,000.60	32,000.60	\$ 2,764.20	\$ 2,764.20
Total Lands and Buildings.....	\$ 787,967.16	\$ 790,731.36		
<b>APPARATUS AND EQUIPMENT:</b>				
Calvert Hall.....	21,476.52	23,946.14	\$ 2,869.62	\$ 712.87
McMahon Hall.....	6,740.24	7,452.61		
Kene Hall.....	2,680.06	2,977.85		
Chapel.....	4,050.00	4,500.00		
Divinity Library.....	21,398.92	21,971.15		
Bouquillon Library.....	5,000.00	5,000.00		
Educational Departments.....	38,085.01	38,305.21		
Instrument Shop.....	3,932.43	4,369.37		
Total Apparatus and Equipment, Etc. ....	\$ 103,663.18	\$ 108,520.33		\$ 5,167.15
<b>ENDOWMENT PROPERTY:</b>				
Real Estate—Chicago, Ill.....	\$ 18,000.00	\$ 8,600.00	\$ 4,400.00	
Real Estate—Omaha, Neb.....	18,271.36	13,371.36		
Total Endowment Property.....	\$ 26,271.36	21,971.36	\$ 4,400.00	
<b>INVESTMENTS:</b>				
Bond and Stocks—Schedule No. 1.....	\$ 525,650.20	\$ 361,348.15	\$ 164,504.05	
Ground Rent—Baltimore, Md.....	6,442.65	6,442.65		
Margruder Farm Mortgage.....		1,900.00		
Morgan on Cincinnati, Ohio, Property.....	4,000.00		\$ 4,000.00	
Total Investments.....	\$ 532,094.85	\$ 368,890.80	\$ 166,704.05	
<b>CURRENT ASSETS:</b>				
Cash on Hand and in Banks:				
Bay George A. Dougherty, Ass't. Treasurer.....	\$ 2,686.41			
Bay Charles B. Schenck, President.....	113.74			
Mr. Thomas J. Thompson, Proctor.....	6.10			
The Traders National Bank, Washington, D. C.....	3,048.91			
The National Safe Deposit, Savings & Trust Co., Washington, D. C.....	23,230.98			
Total.....	\$ 29,068.14	\$ 34,941.63		\$ 5,285.49
Bills Receivable.....	\$ 4,500.00	\$ 4,500.00		
Deposit for Perpetual Insurance.....	975.00	975.00		
Total Current Assets.....	\$ 34,461.14	\$ 39,716.63		\$ 5,285.49
<b>DEFERRED ASSETS:</b>				
Uncollected Subscriptions—Bishop's Guaranty Fund—Schedule No. 2.....	\$ 11,406.00	\$ 12,600.00		\$ 1,200.00
Uncollected Subscriptions—Guaranty Fund for General Expenses—Schedule No. 2.....	4,446.00	5,071.00		\$ 625.00
Uncollected Endowment.....	10,000.00	10,000.00		
Keane Hall Advances.....	1,188.32			
Total Deferred Assets.....	\$ 26,846.00	\$ 28,559.32		\$ 3,013.32
Wagaman Real Estate Loans.....	\$ 863,359.21	\$ 816,607.21		\$ 13,168.00
<b>TOTAL ASSETS:</b>	\$ 2,315,422.89	\$ 2,174,977.00		\$ 141,746.89

**GENERAL BALANCE SHEET**

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	<b>LIABILITIES.</b>	Sept. 30, 1907.	March 31, 1906.	INCREASE.	DECREASE
<b>CAPITAL.....</b>		\$ 500,378.71	\$ 492,552.88	\$ 17,825.88	
<b>UNCOLLECTED ENDOWMENT.....</b>		10,000.00	10,000.00	1,188.32	
Kean Hall Advances.....		1,188.32			
<b>DEFERRED ASSETS.....</b>		25,846.00	28,659.32	-\$ 3,013.32	
Total Deferred Assets.....		\$ 803,435.21	\$ 816,907.21	\$ 13,468.00	
<b>WAGGAMAN REAL ESTATE LOANS.....</b>		\$2,316,442.89	\$2,174,597.00	\$ 141,745.89	
<b>TOTAL ASSETS.....</b>		\$2,316,442.89	\$ 2,174,597.00	\$ 141,745.89	
 <b>ENDOWMENTS:</b>					
Chairs—Caldwell Hall:					
Fully Endowed.....		\$ 350,000.00	\$ 350,000.00	\$ 350,000.00	
Partially Endowed.....		4,750.00	4,750.00	-\$ 4,750.00	
Chairs—McMahon Hall:					
Fully Endowed.....		425,000.00	425,000.00	14,997.51	
Partially Endowed.....		74,128.97	69,182.46	-\$ 14,997.51	
Archbishop Kenrick's Chair—Partially Endowed.....		11,783.60	1,783.60	-\$ 10,000.00	
Archbishop William Chal—Partially Endowed.....		8,040.60	7,940.60	-\$ 100.00	
Fellowships—Caldwell Hall.....		15,000.00	15,000.00	0.00	
Scholarships—Caldwell Hall.....		10,000.00	10,000.00	0.00	
Scholarships—McMahon Hall.....		138,071.62	125,071.62	11,000.00	
General Endowment.....		19,575.35	19,575.35	0.00	
Bouquinon Library Endowment.....		11,886.00	11,886.00	0.00	
Total Endowment Reserves.....		\$1,071,556.14	\$1,045,258.63	\$ 26,297.51	
 <b>ESTATE OF A. F. RYAN.....</b>		105,427.55	105,427.55	0.00	
 <b>TOTAL DONATIONS, ENDOWMENTS AND REQUESTS.....</b>		1,648,420.29	1,622,122.78	26,297.51	
 <b>SURPLUS.....</b>		167,643.89	70,621.34	97,022.55	
 <b>TOTAL LIABILITIES.....</b>		\$2,316,442.89	\$2,174,597.00	\$ 141,745.89	

NEW YORK, October 24, 1907.

We have examined the books and records of The Catholic University of America for the eighteen months ended September 30th, 1907, have verified all cash and security balances by actual count or by certificates from Depositories, and WE HEREBY CERTIFY that the accompanying General Balance Sheet agrees with the records of the University and is correct.

(Signed)

HASKINS & SELL,  
Certified Public Accountants.

